

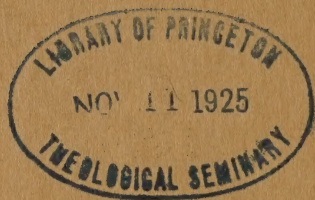
THE DOCTRINES OF MODERNISM

Its Beliefs and Misbeliefs Weighed
and Analyzed



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LEANDER S. KEYSER

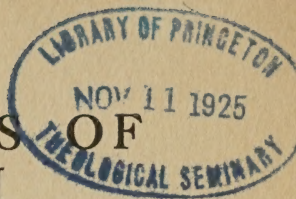


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THE DOCTRINES OF MODERNISM



Its Beliefs and Misbeliefs Weighed and Analyzed

By

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PRICE 40 CENTS

CHICAGO
THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION
826 North La Salle Street

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LEANDER S. KEYSER
Springfield, Ohio

Printed in the United States of America

CONTENTS

CHAPTER	PAGE
I. A Modernist's View of the Bible (Harry E. Fosdick) - - - - -	7
II. A Translation of the Old Testament (James Moffatt) - - - - -	55
III. The Faith of Modernism (Shailer Mathews) - -	76
IV. Modernism and Evangelical Christianity (Editor of "The Christian Century," Charles R. Brown, Henry Van Dyke) - - - - -	84

FOREWORD

THE MODERNISTS whose doctrines are dealt with in this volume are the following:

HARRY EMERSON FOSDICK.

JAMES MOFFATT.

SHAILER MATHEWS.

CHARLES R. BROWN.

HENRY VAN DYKE.

THE EDITOR OF "THE CHRISTIAN CENTURY."

In this connection the author desires to say that he cherishes no ill will toward the men from whom he feels compelled to differ. If here and there in this work some vigorous expressions should occur, they are to be ascribed, not to an unkindly temper, but to earnestness of conviction. The doctrines and methods of other leading Modernists might also have been examined and the book extended to large proportions; but it is believed that the analyses herein contained will reveal the fundamental weaknesses of Modernism and the vital departures of its advocates from the plenary faith of the evangelical church.

At this place an explanation seems to be necessary. The author, as one of the Associate Editors of *The Bible Champion*, Reading, Pa., has contributed quite a number of the "Notes and Comments" which appear in that journal. These are unsigned. Some of these paragraphs are included in this volume, either verbatim or somewhat revised. Readers who may note this correspondence will, therefore, understand that the author has not used other men's material without quotation-marks, but in all cases only his own.

L. S. K.

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Springfield, Ohio.

THE DOCTRINES OF MODERNISM

CHAPTER I

A MODERNIST'S VIEW OF THE BIBLE

THIS FIRST chapter shall be devoted to an analysis of Dr. Harry Emerson Fosdick's recent book (published in the fall of 1924), entitled "The Modern Use of the Bible."* The evangelical believer reads this book with mingled emotions and reactions. He cannot help feeling grateful for many good and true statements which it contains. After our author goes through the Bible with his rationalistic processes, perhaps one should be glad that anything at all worth while remains of the Christian system of truth and revelation. Perhaps it is better, when a ship has foundered upon the shoals, to be able to salvage something from the wreckage than for the whole vessel and its entire cargo to be destroyed.

Observe that we state these propositions in only a tentative way; for it may be, after all, that Dr. Fosdick's way of treating the Bible is more insidiously dangerous than outright and frank hostility would be. Many people may be captivated by this subtle way of dealing with the Bible, and may for the nonce accept the rationalistic conclusions, only to find later on that the process logically overthrows the Bible entirely and leaves them on the high seas without a reliable compass and chart. Hence we say that partial truth mingled with error may lend to the latter only a more attractive and inveigling power.

*Some notes on his last two sermons at the First Presbyterian Church, New York, are added to this chapter.

Some Good Features

The Christian apologist ought always to be fair, whether he is dealing with friend or foe. Therefore we will first note some good points in Dr. Fosdick's production.

1. He stands up for spiritual realities. He even becomes intense in his opposition to the materialistic science and philosophy of the day. He vigorously opposes the mechanistic view of the universe, saying (p. 167): "Never let the mechanistic philosophy imprison your mind. Keep the doors of expectancy open. Above all, believe in the living God until you see Him, in ways surprising in your eyes, working out His will for you and for the world."

True, he is more dogmatic here than argumentative, so that the materialist may come back at him with a demand for proof over against mere assertion. Yet we cannot help rejoicing that our liberalist utters a clarion voice in favor of God and other spiritual verities. Perhaps if he would make the same earnest effort to prove the untruth of materialistic monism that he makes to establish his rationalistic position, he might become an effective opponent of the present vogue for naturalism and mechanism. You see, even the materialists cannot be silenced by a mere *ipse dixit*. No doubt they, too, are "from Missouri."

2. When Dr. Fosdick turns apologist, he can be effective. Note for example, what he says (pp. 52, 53) on the so-called "parallelisms" between the Biblical and the Babylonian accounts of creation. He says (and here he turns on his own critical school):

"Folks call them parallels, but I do not see how they do it if they have read them (the creation tablets of Babylon). They are full of the quarrels of the gods, the fear of primeval dragons, the war of Tiamat and the hosts of chaos against Marduk and the gods of light. They do, indeed, give us the same cosmology, but Marduk builds it up by slitting Tiamat like a flat fish, and making the firmament of her upper half and the earth of her lower. When one turns from this welter of mythology to the

first chapter of Genesis, with its stately and glorious exordium, 'In the beginning God created the heavens and the earth,' one feels as though he had left miasmatic marshes for a high mountain with clean air to breathe and great horizons to look upon. Here a victory was gained for pure religion for which we can never be too thankful. In place of polytheism, ethical monotheism; in place of mythology with ugly dragons and disgraceful fights, one God transcendent, who says, 'Let be,' and it is; in place of political desire to exalt Marduk, god of Babylon, a religious devotion which makes the chapter read more like a psalm than a cosmology; in place of man created that the gods may have some one to offer sacrifices to them, man made to be and fitted to be the friend and son of God—such are a few of the contrasts between the so-called parallels of Babylonia and the magnificent first chapter of the Book. The only way to feel the force of this is to read the documents. See if you do not come from the old Semitic heritage to the Biblical account as Stade came from the so-called Eden story of Babylonia to the Eden story of the Scripture, saying that it was like passing from the slough of a village cesspool to a clean mountain spring."

There! is not that well done? The veriest orthodox apologist could not have done it better. Only a few questions stir in one's mind at this point. If the writer of Genesis I reached such a true basis and such a high plane of thought in the first verse of the Bible, how could he have dropped into so many crude errors in the subsequent verses, in which quite a detailed cosmogony is recited? And, besides, if the Holy Spirit inspired the noble exordium of the first verse, would He have left the writer to indulge in mere guesses in the rest of the narrative? Again, how did the Biblical writer of that remote age contrive to strike the high note of ethical monotheism, seeing he was surrounded on every hand by nations and tribes steeped in animism and polytheism? Still more, is it not like coming from a cesspool to a clean mountain spring to contrast the origin of man, coming up from a brute ancestry and living in a noisome jungle, with the Biblical account of man directly created a rational and

moral being in the divine image and placed in a delightful garden.*

3. Our author also upholds the wonder and uniqueness of Jesus Christ (pp. 210-212), and strikes hard at people who cannot appreciate "the major facts of human life." Of the unprecedented person and influence of Christ he says (p. 211): "If anybody had told us this in advance, how impossible it would have seemed! But it is true; it actually has happened; the fact is here. To many of us it is the most considerable fact that ever took place on this planet."

We quote again (p. 271): "Not only because Jesus was human, but because Jesus was divine, the revelation of the living God who seeks to be incarnate in every one of us, does the whole book vibrate with expectancy. . . . He is unique." Then follows the quotation:

"No mortal can with Him compare
Among the sons of men."

On the next page (272) we read: "Of all foolish things I can think of nothing more foolish than, looking back over our race's history and discerning amid its tragedy and struggle this outstanding figure spiritually supreme, to minimize him, to tone down our thought of him, to reduce him so that we can be like him. Rather let us exalt him! If God be not in him, God is not anywhere. The best hope of mankind is that the living God is in him, and through him may flow down through all the secret runnels of the race."

One cannot help rejoicing over this testimony to Christ.† Only we would gently inquire where Dr. Fosdick gets his knowledge of our Lord and His unique characteristics. He would have to reply, from the New Testament, which is the only authoritative source-book we have. But suppose the New

*This query is injected here because Dr. Fosdick holds to the theory of evolution. We wish that he and his fellow-evolutionists would consider our question seriously.

†In spite of the praise here bestowed upon Dr. Fosdick, we shall be compelled, later on, to show that he holds defective views of the person and incarnation of our Lord.

Testament is as unreliable as our author elsewhere makes it out to be! Does not that cast dubiety on our Lord? Is the Christ of Fosdick and his school the real divine-human historical Christ of the Bible and of the evangelical church? Is He not rather the Christ of the Modernist's imagination?

But now we must turn from praise to criticism. Greatly as we regret to say it, we find in this volume much error mingled with truth; at least, such is our sincere judgment. Therefore, in all kindness and frankness, we must proceed to show wherein we cannot help believing that Dr. Fosdick is mistaken.

The Doctrine of the Bible

The logical place to begin is with this question: What is our author's attitude toward the Bible?

Without parley the answer may be summed up thus: It is that of the old rationalism given a more spiritually heightened character. In essence it is not new. The difference is that Fosdick does not employ the cold, hard Biblical criticism of the more radical school. He has warmth and fervor and even unction. Hence, while he has a warm mysticism which the Graf-Wellhausen school did not know, he is not as logical as they. He stops before he takes the final leap to the logical conclusion to be drawn from his premises.

Further, instead of calling the ultimate authority in religion the human reason, he calls it "experience." Only those parts of the Bible are to be accepted which tally with man's present "experience." There are many things in the Bible which we cannot experience; these we may cast aside as "outmoded categories," and may still be good Christians, if we have had the aforesaid "experience." Only the things that the "modern man" can experience are the "abiding" realities; all the rest is temporary scaffolding, to be torn down and thrown into the scrap heap—except, of course, that it must be preserved to show us what "progress" we have made since Bible times. For each individual, it is not the Bible, but "experience," which is the ultimate authority in religion.

And how, according to our Modernist, was the Bible produced? Nowhere does he say or admit that it is the product of direct divine revelation, in spite of the fact that the Bible says again and again that God spoke directly to the patriarchs and prophets. Accepting the results of the so-called Higher Criticism according to Toy, Creelman, Bewer, *et alii.*, he rearranges the books of the Bible in such a chronological order as to fit into the theory of evolution (pp. 6, 7), and then declares that the holy book is the product of *development*.* Speaking of the results of this critical method, he says (p. 7): "It means that we can trace the great ideas of Scripture in their *development* from their simple and elementary forms, when they first appear in the earliest writing, until they come to their full maturity in the latest books. Indeed, the general soundness of the critical results is tested by the fact that, as one moves up from the earlier writings toward the later, he can observe the *development* of any idea he chooses to select, such as God, man, duty, sin, worship." This doctrine is reiterated several times in different phrasing. On page 11 we find this: "We know now that every idea in the Bible started from primitive and child-like origins, and, with however many setbacks and delays, grew in scope and height toward the culmination in Christ's gospel. We know now that the Bible is the record of an amazing spiritual *development*." (Italics ours.) Looking at the Bible as the product of evolution and interpreting it accordingly is what Dr. Fosdick means by "the new approach to the Bible." Everything must be transposed and manipulated to agree with the theory of gradual development. Whatever does not tally with that theory is politely bowed out as an "outmoded category."

*But has Dr. Fosdick never read or heard of the many incisive works written by conservative scholars in opposition to the dissecting Biblical criticism and the various documentary theories? For an extensive list of such works see the present author's "A System of Christian Evidence" (third edition, 1924), published by The Lutheran Literary Board, Burlington, Iowa. What is the motive back of this persistent policy on the part of the Modernists of ignoring the works of conservative Biblical scholars? Such a procedure may be considered "good politics," but, to our mind, it is not good ethics.

It is needless to say that this view does not agree with the Biblical representation, which plainly sets forth the record of a series of special divine theophanies and revelations. It is also antipodes apart from the doctrine of historic and evangelical Christianity. Then Dr. Fosdick, going on the assumption that the Bible is the product of human "development," proceeds to point out, after the manner of Thomas Paine, a number of bad things and crude errors that he believes he finds in the Bible. For example, the Jehovah of the Old Testament was a God with "geographical limitation." He was the God of the Hebrews alone, and had no care for other nations. In other words, he was a "clan god," although Fosdick does not use that expression. He cites Bade, however, as one of his authorities (p. 64), and Bade does call Israel's Jehovah a "clan god"—with a small "g."* Neither will Dr. Fosdick allow that there are any foregleams or adumbrations of New Testament truths to be found in the Old Testament. All is a matter of human "development."

To prove that he manipulates the Old Testament narratives to harmonize with the development theory, we quote the footnote on page 12: "The reader, of course, must never take the actual order of documents in our Bible as indicative of the chronological order in which they originally were produced. The first chapter of Genesis, for example, is very late. For information see Bibliography at the close of this lecture." Referring to the said Bibliography (pp. 31, 32), we find nineteen titles of books, every single one written by a liberalist. There is not a conservative writer among them.

*With what he hopes may be regarded as becoming modesty, the author of this brochure would refer to his work, "Contending for the Faith," published in 1920 (George H. Doran Company, New York), in Chapter V of which he deals at some length with Dr. Bade's allegation that the Jehovah of Israel was merely a henotheistic deity (a "clan god"). In that chapter many reasons are given for the view that Jehovah revealed Himself as the universal God, the God of the whole earth, and that the patriarchs and prophets so regarded Him. He was the God of Israel in a specific sense, while in the general sense He was the one and only true God of all nations, while all other gods were depicted as idols. However, it is perhaps too much to ask a liberalist to read a conservative book. In Dr. Fosdick's Bibliography he cites many authors, all of them liberalistic but three—Orr, Thorburn and H. R. Mackintosh. For an extended list of conservative works, see the author's "A System of Christian Evidence," as indicated in a footnote *ut supra*.

Since, then, according to Dr. Fosdick, the Bible is not a record of special divine revelations, but of human evolution in matters of ethics and religion, he can go through it deftly with his rationalistic knife-blade, cut out what does not meet his approval, call it an "outmoded category," and leave intact only those things that agree with his conceptions. Thus the Bible is a very human and errant book. True, at one place (p. 24) he concedes that it is a "progressive revelation." But how inconsistent! Would God have given a "revelation" worthy of the name that was rife with error, that contained many "categories" which fallible men would afterward have to "decode"?

Observe another case of bad reasoning. He quotes with approval Hebrews 1:1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." Would God have spoken by the prophets in crude and erroneous "categories"? If He did, how may we know that He spoke the truth in His Son? Yes, this rationalistic conception of the Bible makes everything shaky and uncertain. Many people will ask in distress, "What can we believe?"

The Biblical Categories Rejected

Let us amplify still further upon Dr. Fosdick's exact attitude toward the Bible. According to the *indicia* of this his last and probably most matured production, it is this: The "Biblical categories" in which religious truth was viewed and expressed by the writers of the Bible and the characters of the Bible cannot be accepted by the "modern man."

He can accept only those "essential" realities which are reproducible in his own "experience." Thus the Bible is to be tested by the Modernist's experience: his experience is not to be tested by the Bible. This position indicates how far our author has departed from the evangelical position and how positively he has aligned himself with liberalism. It certainly was time for him to find out that he was out of harmony with the Presbyterian Church, for one of whose congregations he has been

steadily preaching for a number of years. Not only was he out of *accord* with that denomination, but his teaching was and now is an actual sapping of its foundational principle, which accepts the Bible as the norm in all matters of faith and practice.

Let us make Dr. Fosdick's position clear by concrete examples. He says that there are "certain typical contrasts between Biblical thinking and our own" (p. 98). Then he adds. "For example, I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh. Many of our forefathers* could not conceive immortality apart from a resurrected body." Strange as it may seem, he holds that Israel received the doctrine of resurrection from Zoroastrianism during the time of the Exile, and brought it back to Palestine, where it prevailed at the time of our Lord's advent, and He and His apostles adopted it, even though it was an error. "This mental frame-work in the minds of New Testament folk is revealed in passage after passage," says our Modernist (p. 101). "The new and vivid hopes of life eternal which came with Christ still clothed themselves in a familiar category. In the book of Revelation the whole Zoroastrian-Jewish paraphernalia was employed with picturesque effect." This was "archaic phrasing."

All this means that the doctrine of the resurrection of the body is an "outmoded category" for the "modern man." Yet it was clearly taught by Christ and His apostles. Note our Lord's words (John 6:44): "No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day." On the day of Pentecost, under the dominating influence of the Holy Spirit, Peter committed the blunder of insisting on the bodily resurrection of Jesus Christ! But that makes no odds to the Modernist; the resurrection of the body is an

*Dr. Fosdick often uses the phrase, "our forefathers." Whom does he mean? The doctrines he opposes were taught by Christ and His apostles. Does he mean to call *them* "our forefathers"? He should have been frank enough to say, "Christ and his apostles could not conceive immortality apart from a resurrected body," and should not have disguised his meaning by using the phrase, "our forefathers."

outworn category; the "abiding element" in the New Testament teaching is the doctrine of the immortality of the soul. Do you not see what such a mode of treatment does with the Holy Scriptures?

One is put into an interrogative temper here. If the Bible is at all divinely inspired, as Dr. Fosdick seems to indicate at various places in his book (pp. 24, 30), one cannot help wondering why the Holy Spirit led the Biblical writers to use so many blundering "categories." Why did Christ Himself employ "phrasings" that have deceived many millions of people for many centuries, so that only now, since the rise of Modernism, are they beginning to be corrected and understood? Christ declared that He was "the way, and the truth, and the life." He promised His disciples that they should know the truth, and the truth would make them free. Yet He led them to employ mistaken "categories"!

One cannot help wondering, too, whether Dr. Fosdick really means to teach that our Lord got His conception of a bodily resurrection from Zoroastrianism. If so, He got it from a pagan source, and was mistaken! How, then, could Christ be the divine Saviour of the world? If He was so sadly mistaken about the resurrection of the body, how can we trust our eternal well-being in His hands? Did St. John also adopt a wrong "category" in the revelations he described? Did he get his ideas from Zoroastrianism? On this point he differs vitally from Dr. Fosdick; for St. John says, "I was in the Spirit on the Lord's day." Who is correct, Fosdick or St. John? Let us weigh the question seriously.

Is our author's rejection of bodily resurrection consistent? He accepts the theory of evolution. He believes that man's body was evolved by an age-long process (millions of years) from the amœba, the worm, the primates, etc.* And God did it all. Yet He gives to man a body for only a few brief years, and then lets it die and return to dust forever, with no further

*Just here we would like to ask Dr. Fosdick whether he has "experienced" evolution from an animal ancestry?

destiny! What a waste of time and energy! What a superfluous work!

On the other hand, the Christian view teaches that the body will be resurrected and glorified, and reunited with the redeemed soul for an immortal life of righteousness and felicity. That view makes the creation of man's corporeal nature, and also the creation of the vast physical universe, a worthwhile work—one that was worthy of an all-wise and beneficent God. One cannot help wondering why God made so vast a physical cosmos if man's soul only, and not his body, is designed for an immortal destiny. And if human souls are to exist forever and ever only in the disembodied state, what use will God make throughout eternity of His immense physical universe? If, however, we grant that men's bodies will be resurrected and glorified and reunited with their redeemed souls, the *raison d'être* of the material universe is adequately assigned; for with their souls they will enjoy communion forever with God and all spiritual beings, and with their bodies they will be vitally related to the glorified cosmos.

In the same radical way Dr. Fosdick deals with the second coming of Christ (pp. 104-110), the existence of demons and angels (pp. 111-129), the Bible miracles (131-167), many Biblical "categories" respecting Jesus as the Messiah and as the Son of God. Every Biblical conception and representation must be "decoded" in order to agree with the "experiences" of the modern mind. In regard to our Lord's second coming in visible form, that must be toned down and interpreted in terms of the natural progress of the gospel coming like leaven into the hearts of men. This view is certainly poles apart from the categories in which our Lord Jesus Christ represented His second advent (Matt. 25:31, 32; Mark 8:38; Luke 26; John 5:28, 29).

On page 129 we find a concise summary of Dr. Fosdick's view of the Bible: "This, then, is the conclusion of the matter. It is impossible that a Book written two or three thousand years ago should be used in the twentieth century A. D. without hav-

ing some of its forms of thought and speech translated into modern categories. When, therefore, a man says, 'I believe in the immortality of the soul, but not in the resurrection of the flesh; I believe in the victory of God on earth, but not in the physical return of Jesus; I believe in the reality of sin and evil, but not in the visitation of demons; I believe in the nearness and friendship of the divine Spirit, but I do not think of that experience in terms of individual angels,' only a superficial dogmatism can deny that that man believes the Bible. It is precisely the thing the Bible was driving at that he does believe."

Here one may well raise the question whether the Bible was "driving at" only the immortality of the soul when it taught that the body will be raised from the dead, or whether Jesus Christ was simply "driving at" the gradual progress of the gospel when He represented Himself as coming in the clouds at the last day to judge the whole world of humanity. At all events, such treatment of the Bible nullifies its authority and undermines its integrity.

Again, when, in the foregoing quotation, Dr. Fosdick maintains that the man who rejects so many categories of the Bible still can be said to "believe the Bible," he makes an inaccurate statement. He should say of his assumed Modernist that he believes *as much of the Bible as suits him and rejects the rest*. To say that a man "believes the Bible," when he believes *only a part* of the Bible, is using language inexactly. And that practice is responsible for much harm.

A Religion for the Elite

So much is said about "modern scholarship" in the volume before us that we fear the modernistic religion is not for unlearned people, but is meant only for the would-be intellectual aristocracy, the so-called "intelligensia." It is not a very democratic affair—this self-styled new-thought religion. The plain man can understand the simple, clear statements of the Bible and its obvious "categories," but this nebulous, sublimated thing called Modernism he would have difficulty in comprehending.

Yet our Lord gave thanks to the Father because He had hidden the things of the kingdom "from the wise and the prudent, and had revealed them unto babes." He also declared that men must become like little children in order to enter the kingdom of heaven. Paul is no less explicit and trenchant, saying: "For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness."

However, it is perhaps vain to quote the Scriptures to a Modernist, for he will probably reply, "Such Bible texts are not authoritative! they are only outmoded categories, and are not reducible to the experiences of the modern mind." Yet the Christian religion has always been regarded as a universal religion, intended for the learned and the unlearned alike.

The New Categories Not Permanent

Our author admits that the new modes of thought and expression may themselves presently be "outmoded"; another "decoding" will no doubt be done by the next generation. He thinks the liberalists ought to get together, and put their views into definite formulas as orthodox Christians have done in their great ecumenical and denominational creeds. But such formulations may not last long, for he says (p. 190), in advocating the need of a clear statement of the tenets of liberalism:

"It is the crux of the whole matter for liberalism today. It is a challenge to some of the most serious thinking that ever has been done on this planet. We do well to retreat from old categories into the experiences behind them, but we must also enshrine those experiences in positive formulations, even though that means building up a new orthodoxy which in time will be dissolved by a new liberalism."

Thus in Modernism nothing is stable; all is in a state of flux; its adherents are "like a wave of the sea, driven by the wind and tossed." And we are wondering what the coming liberalism will substitute for the "out-worn categories" of present-day liberalism. For example, what will be the future's

mode of stating belief in the immortality of the soul? Fosdick rejects our Lord's category of His apocalyptic second coming to judge the world, and believes that the gospel will gradually permeate and leaven the world by an evolutionary process. If the next generation of liberalists rejects Fosdick's category, what are they going to put in its place?

Sometimes the liberalists become so frank as to let the world know the real goal of their dangerous teaching. Here comes along Dr. Charles W. Eliot, another well-known Modernist, and imparts to the world this enlightening information: "The new religion will recognize that there is nothing ultimate within its knowledge. It will seek an open field, constantly shifting, and will not pretend any final recommendation of any sort. The finite cannot expect by any efforts of its own to know the infinite."

Yes, that is a good descriptive phrase of the new religion: "constantly shifting." That is what it is. Do we want a shifting religion when we face the difficulties and trials of life and when we come at last to look into the face of the eternal future? How different is the Christian religion! "If ye abide in my Word, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free." "Jesus Christ, the same yesterday, and today, and forever."

Some Missing Notes

Granted that Dr. Fosdick has struck some of the real notes of the gospel, we are led to say that some of the major notes are sadly missing. He does not play the full orchestral music of the gospel of Christ. The note of redemption has not been sounded by our Modernist. There is nothing clear with regard to the chief mission of Christ's coming to the earth, which was, according to the New Testament, to "save His people from their sins." "The Son of man came to seek and to save that which was lost," said our Lord. In the jingle of minor notes in the Fosdick concert, this major note of redeeming love and grace is not heard.

This means that the doctrine of atonement is omitted. "He was wounded for our transgressions," etc., is not once quoted. Neither is any reference made to Christ's giving "His life a ransom for many," or His "shedding His blood for the remission of sins." No consciousness of such a doctrine as expiation is evident in Fosdick's whole book; yet Paul said: "He who knew no sin became sin for us that we through Him might be made the righteousness of God"; also: "He was born of a woman, born under the law, that He might redeem them that are under the law." In this whole book on "The Modern Use of the Bible," there is not a reference to the blood of Jesus Christ which cleanses from all sin (1 John 1:7). In many ways the New Testament emphasis is different from that of Dr. Fosdick. We wonder how he would interpret this classical passage (Rev. 7:14), a verse that has been the comfort of Christians through all the centuries: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Would he call it an "outworn category," which the Jews borrowed from the Zoroastrians during their Exile?

Neither do the great saving doctrines of justification by faith and salvation by grace find a place in this modernistic reconstruction. No clear note is sounded on the need of the new birth or regeneration. Nothing like an order of salvation is indicated.

One is uncertain, too, whether the Godhead of our Lord is actually held. Rather, the idea seems to be that the man Christ is the best and clearest revelation of the character, love and will of God that we find anywhere; but no frank declaration is made that Christ, according to His deity, was the pre-existent and eternally begotten Son of the Father. Indeed, the doctrine of the Trinity is treated as an ancient outworn "phrasing" and "category" (pp. 188, 189, 234). Dr. Fosdick's conception of the Trinity is that of the old economic Trinity, or the Trinity of manifestation, which was condemned as heresy by the early church. Read what he says on pages 188 and 189 and see.

And how superficial is his criticism of the Christian doctrine of the Trinity as "a mathematical formula about three being one and one three." This statement proves on the face of it that he has not studied the evangelical doctrine of the Trinity enough to know what it really is.*

Serious, indeed, is our Modernist's inadequate conception of the incarnation. His doctrine is not that of a real divine incarnation of the eternal Son of God, as it is taught in the New Testament. He teaches merely the doctrine of the divine immanence in Christ. God was in Christ as He is, or may be, in us, only in a higher measure. Thus Christ was not different in kind from believers; He was different only in degree. This is the Modernist's doctrine and its application: Since God was immanent in Christ, that fact connotes the possibility of His being immanent in all of us, if we will obey His teaching and follow His example.

Thus our Modernist commits the grave error of confusing a divine incarnation with what has been known in all the Christian centuries as the mystical union. That is a pathetic error. Of course, all truly regenerated persons are mystically—that is, spiritually—united with God; but they do not look upon themselves as examples of divine incarnation. They do not call themselves "little Christs." Fosdick's theology does not truly grasp the exalted doctrine taught in St. John 1:14: "And the Logos became (*egeneto*) flesh, and tabernacled among us, and we beheld His glory."

There is no clear recognition of the pre-existence of the Son in happy fellowship with the Father from eternity. One wonders how our Modernist would interpret the words of Christ (John 17:5): "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before

*According to the orthodox doctrine, God is not one and three in the same respect, but one as to essence and three as to persons. He is a mental or spiritual Trinity, not a materialistic or mathematical Trinity. If the God-head is not a real immanent Trinity, how could our Lord consistently use the following language: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was"? Or was that only one of Christ's mistaken "categories," which must be "decoded" by the "modern mind"?

the world was." Would he empty this saying of its high and holy meaning by calling it an "outmoded category" of "our forefathers"?

In regard to the person of Christ, we are compelled to conclude from Dr. Fosdick's treatment that he regards Him as a man, naturally generated (for elsewhere he has declared his rejection of the virgin birth), in whom God was especially *immanent*, thus furnishing the rest of the race *prima facie* evidence that He will be immanent in us. It is needless to say that this doctrine is far below the high and holy doctrine of the Scriptures, and of the evangelical church.

The Claim of "Experience"

Some notes ought to be made on Dr. Fosdick's doctrine of "experience," on which he lays the chief emphasis. He calls it "the most abiding element in human history" (p. 54). He devotes a whole chapter to "abiding experiences and changing categories" (pp. 97-129). He calls experience the "basis of the Bible's appeal" (pp. 169-174). The "heart of the Bible is its reproducible experiences" (p. 195). One "goes back to the Bible now in search of its repeatable experiences" (same page). "The abiding continuum of Christianity . . . lies in basic experiences, which phrase and rephrase themselves in different forms of thought."

This conception of experience must be probed. Will it bear analysis? First, how many things in the Bible cannot be repeated in our experience today! We cannot experience the creation of the universe by the Almighty, nor the making of light, nor the initiation of life, nor the creation of man in the divine image, nor the fashioning of his body from the soil, nor the Noachian deluge, nor the call of Abraham, nor the miracles of Christ, nor His death on the cross, and scores and scores more of the historical events narrated in the Bible. Surely Dr. Fosdick's conception would reduce the "essential" parts of the Bible to extremely minute dimensions, leaving little or no historical foundation upon which to stand. We wonder, anyway,

how much of the Bible would be left if all its so-called "outworn categories," phrasings and representations were eliminated. We are curious to know how tiny a volume it would be.

Moreover, such treatment would make the Bible in the main a very fantastic and unreliable book. Think of putting our trust for our temporal and eternal well-being in a book filled with so many erroneous "categories"! What a strange welter of a book that must be which has erred so stupidly in its categories and yet has revealed to men the religion that saves them and gives them "abiding experiences" regarding the most vital matters!

But have Dr. Fosdick and his school had an actual experience of the doctrines they continue to hold? For example, he says (p. 98): "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh." On page 129 he says that he believes "in the immortality of the soul," but "not in the resurrection of the flesh." But has he had an "experience" of the immortality of the soul? Has he had the experience of the "persistence of personality through death"? No living man has ever had such an experience. No one has ever had an experience that does not involve both the mind and the body, which always function together. Dr. Fosdick has never had the experience of a disembodied soul. He will have to wait until he dies to know by actual "experience" whether the soul can function without the body.

But why does Dr. Fosdick believe in the persistence of the personal soul after death? Because he *wants* it to be true, and therefore has drawn such an inference from the reasonableness of the doctrine. Suppose some other man presents just as valid reasons for the immortal destiny of the body in conjunction with the soul, would not his logic be just as convincing as is that of our Modernist? Why would God expend so much time and pains in making the human body, and then give it an existence for only a few brief years? But the Modernist cannot "experience" the continuance of the soul in eternity any more than he can experience the resurrection of the body at some future time.

We grant that there is an experience through Christian faith and the testimony of the Word of God that does give the regenerated Christian the assurance of the future life. No matter how much of a materialist or agnostic a man may have been, when he has been truly converted he becomes inwardly assured of a future life. Note Christ's words (John 6:54): "Whoso eateth my flesh, and drinketh my blood, *hath* eternal life; and I will raise him up at the last day." If through faith in Christ we *have* eternal life, we are likely to *know* that we possess it; but this knowledge of our future existence does not exclude the resurrection of the body; for the same verse that assures us of eternal life also assures us that Christ will raise our bodies from the dead. Again, those who have been truly enlightened by the Spirit of God have tasted of "the powers of the world to come" (Heb. 6:5); but that precious experience does not imply a minus sign regarding the resurrection of the body. Thus we can say positively that no one has ever in this life had the "experience" of "the immortality of the soul" aside from and exclusive of the resurrection of the body.

At another place Dr. Fosdick says (p. 129) he believes "in the victory of God on earth, but not in the physical return of Jesus." What! has he indeed had an *experience* of "the victory of God on earth"? He surely has not, for that victory is still far from being an accomplished fact. The only assurance we have that the kingdom of God will finally prevail in the earth is found in the Bible; but the Bible speaks just as explicitly of the visible return of our Lord, and connects it with the universal reign of God.

Note again our author's lame logic. In a footnote on page 12 he says dogmatically: "The reader, of course, must never take the actual order of documents in our Bible as indicative of the chronological order in which they were originally produced. The first chapter of Genesis, for example, is very late." Did Dr. Fosdick "experience" that the first chapter of Genesis is of "very late" composition? No; he and his school cannot base their radical conclusions on "experience." They base them upon

the speculations of the disintegrating Biblical critics, for Dr. Fosdick here refers to the "bibliography at the close of this lecture," all of it negative and liberalistic. He does not refer to the Bible itself or to the testimony of Christian "experience."

Thus we are compelled to say that our Modernist's conception of a Christian experience has suffered some kind of a displacement of thought. His logic goes limping. He claims too much for his particular kind of experience, while at the same time it is far too meager to be a truly Biblical experience—an experience which means "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Pet. 1:23). To our way of thinking, the Modernist's conception of a religious experience is too nebulous and uncertain to be of stabilizing and satisfying value to the soul. On the other hand, a genuine Christian experience, one begotten by the Holy Spirit through the Word of God, has for its chief content the assurance that Christ and the Bible are *true*; and that is certitude that gives satisfaction to the reason and uplift to the heart.

This strange hypothesis of accepting only what is "repeatable in our experience" must be still further probed until we get to the bottom of it. Suppose we try to apply the principle to science, especially to cosmology and cosmogony. The Modernists must believe that at some time God created the primordial material of the universe. At least, we hope that they have not gone back to the materialism of the olden times which held that matter is eternal, or to the dualism of the Zoroastrians who taught the same doctrine. We take it for granted that, believing in God, the Modernists believe in the divine creation *ex nihilo* of the primitive material of the cosmos. But have they ever *experienced* such a creation? They know they have not. It is not a "repeatable experience."

Again, there must have been a time in the world's history when there was no life on the globe. But life is here now, and that in vast abundance. Whence came the vital force or principle? If you reply that it came through spontaneous

generation; we reply that such a leap from the non-living to the living has never been "experienced" by the Modernists nor by any one else. We see and experience nothing of the kind today. It is not a "repeatable experience." Among the foremost biologists of our day the doctrine of biogenesis holds the field.*

On the other hand, if the Modernists hold that life came by divine creation, we again insist that this is not a matter of their experience. They have never experienced the divine creation of life. If they believe it, then they believe something that is not "reproducible" in their experience.

What is to be said about the origin of species? Most of the Modernists, perhaps all of them, contend for the theory of evolution. They feel sure of the doctrine of the transmutation of species some time in the long past. But is such a process "repeatable" in their experience? Have they ever known one distinct type of vegetable or animal life to merge into another and a higher type by means of resident forces? They have not. So here again they believe something that does not come within the range of their experience.

As to the origin of man, the Modernists, all of them—we know of not a single exception—hold to the doctrine that man traces his pedigree back to a primate ancestry—that is, to animals still lower in the scale than the monkeys and the apes. Have they ever *experienced* such an evolution? Have they gone back through the millennia and actually witnessed an animal of any kind gradually evolving into a human being? They know they have not. Therefore they hold another doctrine that is not "repeatable in their experience."

Dr. Fosdick seems to believe in a continuum of nature's processes throughout all time (although he is not quite clear on this point). His idea seems to be that all things are going on now as they have always proceeded. He speaks disparagingly of miracles (p. 145): "If miracles had happened in the Bible and had not happened since, then God had changed His way of

*Cf. the learned works of the well-known biologists, Edmund B. Wilson, Lorande Loss Woodruff and Vernon Kellogg.

running the world. At some definite date he had changed gear from one method to another. Such was the dangerous position in which the church was cornered in the eighteenth century," etc. This would seem to imply that God's processes were always the same as they are today.

Let us analyze this conception. We do not today see new material substance created *ex nihilo*. Then, if God created the heavens and the earth, there must have been a time when He did *not* work just as He is working today. We do not at present see life coming into existence from non-life; neither do we witness the creation of new life; therefore something must have occurred sometime in the past that does not occur now. Since we do not see one species of plant or animal merging into others today, nor new species being brought into existence by direct creation, there must have been a time when God wrought in a different fashion from His method as we observe it today. Thus the eternal continuum and uniformity of nature cannot be maintained. Therefore we are driven to the conclusion that many things must have taken place in the past that cannot be duplicated today in the Modernist's experience. He is building his faith and hope on too small a foundation. It will not uphold the superstructure, but will let it topple to the ground.

The modern conception of a dead level of continuity during all the past and in the present reminds us of Peter's solemn rebuke of the uniformitarians of his time (2 Pet. 3:3,4), in which he spoke of scoffers who are saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Then the apostle refers these scoffers to the miracle of the deluge that had occurred in the past and the miracle of the coming of the Lord which will occur in the future. But, of course, Peter was one of "our forefathers" who employed outworn "categories" and "phrasings"! We see, therefore, what a futile and unreliable book Modernism makes of the Bible.

Miracle and Law

A lengthy chapter of Dr. Fosdick's book is devoted to this theme. One scarcely knows where to begin in dealing with this involved part of his discussion. For one thing, it reveals no knowledge of the many excellent works which have been written in defense of the miraculous element in the Christian religion. There is Dr. James Orr's profound treatment in his well-known work, "The Christian View of God and the World." Dr. Theodore Christlieb, in his "Modern Doubt and Christian Belief," canvassed the whole subject of miracles in connection with modern negations. Although his work was published in 1874, it is still relevant and has never been adequately answered. Every one who treats the subject of the supernatural and its relation to modern science should have acquaintance with Dr. Johannes Wendland's "Miracles and Christianity," which is a clear and cogent treatment. It has been translated into English by that profound evangelical scholar, Dr. H. R. Mackintosh, of Edinburgh. Miracles are also treated in an evangelical way by Nevison Loraine in his "The Battle of Belief" (fourth edition, 1910). One ought also to read the chapter on "The Supernatural in Revelation" in Dr. W. St. Clair Tisdall's fine work, "Religio Critici." We have also found Dr. A. Huelster's "Miracles in the Light of Science and History" very helpful and suggestive. The great apologies of Auberlen, Ebrard, Frank, Fairbairn, Ellicott, Wace, Stearns, Mullins, Luthardt, Hopkins, McGarvey, and others should not be ignored by the Modernists. Dr. A. F. Winnington Ingram, Bishop of London (formerly if not at present), in his "Reasons for Faith," discusses "Why I Believe in Miracles" in a most satisfactory way. The like may also be said of Dr. A. A. Brockington in his "Old Testament Miracles in the Light of the Gospel." We cite these volumes to show that the miraculous element, which is so prominent in the Bible, has received much attention from evangelical Christian apologists.

But what is Dr. Fosdick's attitude toward miracles? He does not tread quite firmly here, and does not want to seem to be too dogmatic; but on the whole he discredits most of the Biblical miracles, rejects some of them outright, and in the final analysis reduces the miraculous merely to the operations of God in the human soul. That inner experience which God affords to Christians is the one repeatable and irreducible element in the supernaturalism that is so conspicuous throughout the Book of books. He seems to be willing to accept certain miracles that can be reproduced in our experience today, although the categories, forms and "draperies" in which they are described in the Bible are not to be allowed. Here is an example of his treatment (p. 165):

"For this is the principle on which alone Biblical miracles can have a vital part in our faith: Wherever a narrative in Scripture describes an experience in terms of miracle so that we recognize that the same kind of experience is open to us, or would be open if we were receptive of God's incoming power, that narrative is fundamentally credible and useful."

Think the Bible through, friendly reader, and see how many of the miracles would be left if that rule were applied. We confess that our Modernist uses much tergiversation in trying to hold on to miracles, while at the same time rejecting them in reality. We quote what seems to be his conclusion of the whole matter (pp. 166,167): "It is this aspect of miracle that alone seems to me exciting and worth while. God guides men and nations as much now as He ever did; He empowers men, commissions them, opens to them possibilities of abundant life, and has at His disposal and ours resources of which we have hardly touched the shallows. He is as ready now as ever to use His law-abiding powers to work out in ways surprising to us His will for us and for the world. Belief in miracles, therefore, is not first of all an historical matter; it is a contemporary challenge. To learn anew the power of prayer, to release through our lives a superhuman spirit into human affairs, to do things which cannot be done, until men find it easy to believe in God

because of the evident marvels of His presence in us and through us—that is what it really means to believe in miracle. Faith in the miraculous is not primarily mental credence of past events; it is spiritual adventure into the release and use of divine power in our own day.”

That is a laborious, and perhaps some people would say a rhetorical, effort to husband the miraculous while in reality rejecting it. We must leave it to our readers to judge whether what Dr. Fosdick tries to delineate is really miracle at all in the Biblical and Christian sense of the term. The operations of the Holy Spirit in men's lives are not usually defined in our Christian theologies as miracles. If they are miracles, they are confined to the spiritual realm. But the miracles of the Bible come out clearly into the physical realm, and are appealed to as such by Christ and His apostles. Fosdick's philosophy would simply dessicate the real miracles of the Bible. Note what he says (p. 162): “I cannot think of miracles as intervention in a philosophically conceived cosmic system.” That means that miracles in any true sense of the term must go. If God never intervenes in a world that has departed from Him through sin, but is invariably bound by such laws as today govern the world, it is hopeless to expect any one to believe in the miraculous in the Biblical conception of signs and wonders. To our mind, it is inexplicable that the Son of God would come to the earth, become incarnate, reveal the love and grace of God to mankind, and redeem them by His atoning act of sacrifice, without presenting something extraordinary as His credentials to prove that He came from the supernatural sphere. How would He ever have convinced a gainsaying and skeptical world that He was the divine Redeemer if He conformed all through His life to mere natural law and the mere course of natural events?

On another page (165) our author says: “There are, however, many miracles narrated in the Scripture which I cannot help believing.” Then he at once proceeds to divest them of their miraculous character by saying that only “the abiding experience” in them is to be retained. Throughout his whole

discussion he uses the term "miracle" in a double sense; and the sense in which he holds the idea of miracles is not the well-known historical sense; neither is it the conception of the Biblical writers or of the adherents of the evangelical church from Christ and the apostles to the present day.

Sadly enough, Dr. Fosdick tries to discredit the Bible miracles in three ways; first, by presenting them in a kind of ridiculous manner; (pp. 163,164); second, by calling them "whimsicalities and irregularities" (p. 155); third, by putting them into the same class as the miracle-stories of the pagan religions and the medieval times (pp. 143-145). We had thought that almost all Christian people today were able to distinguish between true Christian miracles and those of an apocryphal or pseudo character.*

On another page (157) Dr. Fosdick reduces the Biblical miracles to "the providence of God and His immediate presence and activity in the world." But that is not at all what the Biblical writers meant when they spoke of the "signs and wonders" which were given to attest the divine authority of a prophet or an apostle or of Christ Himself. Elsewhere (p. 156) Dr. Fosdick makes this statement: "Jesus never called on His followers as a test of discipleship to believe in narratives of other people's marvellous deeds," etc. But that is not a full and fair statement, and it looks as if there were something disguised or disingenuous about it. While Christ did not demand of people to believe in other people's miracles, He did appeal to His own as works as reasons for belief in Him (John 10:37, 38): "If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in Him." (Cf. also John 14:11; 15:24.) When John the Baptist sent messengers to Jesus to inquire whether He was or was not the Christ, our Lord referred him to His miracles, a list of which He men-

*In this connection we advise the reading of Dr. Benjamin B. Warfield's "Counterfeit Miracles," in which, with marvellous learning, he sets forth the antipodal differences between the Biblical miracles and the pretended miracles of paganism and the medieval ages.

tioned, among them the curing of the blind and the raising of the dead (Matt. 11:2-6). In all kindness and earnestness we would ask, Did our Lord in these places employ "categories" that are now "outmoded"?

Let us note some of our Modernist's positive statements. He says, "Approaching the Bible so, there are some narratives of miracles which I do not believe" (p. 163). Then he names some that he finds incredible—the incident of Elisha and the bears, the axe-head that was made to swim (a favorite object of derision among the infidels of the Paine-Ingersoll type), the sun standing still at Joshua's command, Jonah and the great fish, "the magic fall of Jericho's walls," "the amazing tales of Elijah and Elisha," the coin in the fish's mouth, walking on the water, and "blasting a tree with a curse." He may not mean it so, but he seems to refer to these Biblical events in such a tone as to cast a stigma upon them. Then he adds: "Certainly I find some of the miracle-narratives of Scripture historically incredible. Others puzzle me. I am not sure about them." (p. 164). His evident conclusion is that no miracles have ever occurred in the physical sphere; if miracles ever have occurred or do occur, they belong only to the immanent and spiritual realm. Thus all the supernatural events recorded in the Bible are simply to be shelved as "outworn categories." It is easy to see what becomes of the Bible under such rationalistic knifing. It is a *naive* faith that can retain confidence in what is left of the holy Book after so many of its main parts have thus been thrown into the discard.

The crucial question we raise now (it should have been put pointedly long ere this) is: Can a writer's categories, phrasings and verbiage be rejected and the truth he meant to convey still retained? For example, if we were to say that John Jones *walked* to town, could that language be construed into meaning that he went to town in *an automobile*? Likewise when the Biblical writers report Christ as saying that He would raise people from the dead at the last day, can their language be so twisted as to mean that they were only "driving at" the idea of the soul's survival after death? We hold that such construc-

tions are impossible. They nullify the very purpose of language, which is meant to convey clear and distinct truths and ideas.

The Resurrection of Christ

Regarding the resurrection of Christ's body, Dr. Fosdick walks unsteadily. He does not seem to know whether he believes it or not. This is his way of putting it: "Or what shall we say about the physical aspects of the resurrection of Christ? We believe that He is not dead but is risen;* that we have a living Lord. And yet we may not know what to make of narratives about His eating fish after His resurrection, passing through closed doors, and offering His hands and feet to the inquiring touch of Thomas."

Is Dr. Fosdick not aware that Christ, according to the New Testament, gave the said exhibitions for the very purpose of proving to His disciples that His resurrected body was a real physical body? Yes, the very body that was crucified and buried? The alternative is this: Dr. Fosdick must either question our Lord's veracity or throw away the evangelical records of the New Testament. Whichever horn of the dilemma he chooses, he derogates from the veracity and divinity of our Lord. If the evangelical records cannot be trusted here, they are rendered untrustworthy throughout; and so we are left in doubt with regard to the person and place of our Lord. It was His physical resurrection that restored the faith of His apostles, prepared them for Pentecost, and converted them into the heroic characters and witnesses they were. The resurrection of Christ is basic in the Christian religion. Paul declares in the most unmistakable terms that Christ's resurrection is foundational: "And if Christ be not risen, then is our preaching vain,

*A query rises here. Dr. Fosdick says (p. 98): "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh." Yet here he says (p. 164): "We believe that He (Christ) is not dead but is risen." Are not these statements contradictory? What does our Modernist mean by saying that Christ "is risen"? Does he mean that Christ's "soul goes marching on," like the soul of John Brown? But that would be no resurrection from the dead. The soul does not die, and hence cannot be resurrected. Our friends, the Modernists, should not use such confusing language.

and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ" (1 Cor. 15:14,15ff). Contrast Fosdick's faltering gait on the doctrine of Christ's resurrection with Paul's firm and stately tread: "Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

Dr. Fosdick may reply that he does not positively reject the Biblical teachings of Christ's physical resurrection. To this we would respond: First, he certainly casts doubt upon it and so upon the whole Christian system; second, if he can believe in Christ's physical resurrection, he accepts one of the greatest miracles* recorded in the Bible, and there is no reason, then, why he should not accept all the rest of the miracles. Let him say which alternative he will select. To reject the miracle of our Lord's physical resurrection is to reject His own clear and oft-reiterated declarations. Again and again He foretold that He would rise again the third day; and after He had risen, He made His apostles believe that His resurrection was a bodily one.

A few questions are surely germane at this point: If Christ's body did not rise, how shall we explain the empty tomb? What became of Christ's body? How did Christ convince His disheartened apostles that He was the true Messiah? How did He restore their faith and prepare them for Pentecost? How did the Christian church get started if Christ never rose from the dead? Why did Peter on the day of Pentecost preach the resurrection of Christ as the chief and basal fact? Why did all the apostles proclaim it? Why were they willing to suffer and even to die for the gospel of the resurrection? Cannot any one see the fateful outcome to Christianity if doubt is cast on the resurrection of our Lord?

The Bible a Great Book

One of the outstanding claims of the Modernists is that their views transform the Bible into such a great and luminous book

*Yes, and it was a great *biological* miracle, too—the very kind he has elsewhere treated with scorn.

for them. Dr. Fosdick, in his volume, makes this claim, and says that he has the testimony of others to the same effect.

Of course, it naturally seems to be a great book to these advocates! And there is a reason. When they can throw overboard whatever does not suit them in the Bible, and accept only what their proud reason approves, they will naturally think that what they leave of the Bible makes a great book! Is it not the verdict of their own wisdom?

Those of us who accept the Bible in all its fullness also esteem it as a great Book, but for a very different reason. To us it is a great Book, not because we have reasoned it out, or because we have sifted it with our puny intellectual processes, but because it is God's special revelation, and He gives us the assurance by His Holy Spirit and on account of His mercy and grace, that it is His special revelation to us, His unworthy children. To God we give all the praise. There is a fundamental difference between the spirit of Modernism and that of evangelical Christianity.

Jesus' Faith in Men

Dr. Fosdick speaks of "Jesus' faith in men" (p. 224). "To believe in men as Jesus did," is one of his favorite expressions. But where does the New Testament teach that Jesus had faith in men? We cannot find a single passage of Scripture which teaches that doctrine. Indeed, the New Testament seems to teach something quite different. In Matt. 10:17 Christ is reported to have said: "But beware of men; for they will deliver you up to the councils," etc. In Matt. 16:23 Christ said to Peter: "Thou savorest not the things that be of God, but those that be of men." In Matt. 15:9: "But in vain they do worship me, teaching for doctrines the commandments of men"; 17:22: "The Son of man shall be betrayed into the hands of men;" Mark 7:21-23: "For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornication," etc.; John 12:43: "For they loved the praise of men more than the praise of God." Here is a passage that ought to be decisive on this point

(John 2:24, 25): "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any one should testify of man; for He knew what was in man."

So it is not Biblical to speak of our Lord's "faith in men." With Him it was not a matter of faith. He *knew* men; knew that they were naturally evil. Yet He also knew that they were capable of being saved, and so He came to save them. But that was knowledge, not faith.

So here again the liberalist has been convicted of poor reasoning and un-Biblical teaching. The question arises, Why do our friends, the liberalists, so often fall into error? Is it because they substitute their own wisdom for the Word of God? Perhaps their frequent lapses in logic is only another confirmation of the Pauline teaching that "the wisdom of men is foolishness with God."

Who has "Another Religion"?

Since the publication of his book, Dr. Fosdick has been saying some more or less erratic things in his sermons. One of these discourses, preached on February 22, 1925, was reported in full in a prominent New York paper which aims at the utmost accuracy. That journal says: "Dr. Fosdick made an attack on the Fundamentalists, declaring that they deliberately turn away from the religion of Jesus to another kind of religion."

It is difficult to see why any one would make such a statement. It surely is a mark of fallacious reasoning. Let us see. The only authoritative knowledge we have of Jesus is what we find in the New Testament. Dr. Fosdick himself can go back to no other source. But the Fundamentalists accept the New Testament in full, and therefore accept the Christ who is set forth in that sacred volume. Then how can it be that they have "deliberately turned away from the religion of Jesus to another kind of religion"? Where will Dr. Fosdick, or any one else, find out what the religion of Jesus is, except in the New Testament records? Is it not Dr. Fosdick himself who has

turned away from the religion of Jesus, and has devised a religion of his own thinking? Thus he seems to try to fasten upon the Fundamentalists the very error of which he himself is guilty.

Another Fosdick error is the following, quoted directly from his sermon: "I, too, have a religion about Jesus. I believe great things concerning him. But the center of my religion is in the Gospels, not in the theologians; in the Master's way of living, not in what men have said about him."

Here Dr. Fosdick is again mistaken. He does not seem to know himself very well—although we do not wish to reflect unkindly upon his lack of the power of self-analysis. The center of his religion is not in the Gospels; for he accepts only such parts of them as suit him, while he rejects the rest. His own book is witness against him. Here is one example: All the Gospels teach explicitly that Jesus arose from the dead, and report Jesus Himself as claiming to have been resurrected bodily; but Dr. Fosdick declares in his book that he does not believe in a bodily resurrection of any kind; he thinks it one of the "outmoded categories" in which the Gospel writers clothed their beliefs. This proves, therefore, that he has not come to grips with himself when he says that his religion "centers in the Gospels."

His religion, says Dr. Fosdick, does not center "in the theologians." This is another of those pointless remarks which are characteristic of the Modernists. Nobody wants Dr. Fosdick to center his religion in the theologians. We want his religion to be centered in Christ and the Bible. His remark is nothing but an unwarranted thrust at theologians. Evangelical Christians do not put their trust for salvation in the theologians or their theologies, but only in Christ. If they accept the systems of certain theologians, it is simply because they believe that those learned men have set forth the true doctrine of Christ and the Bible.

Still, it should be added that the orthodox theologians draw their systems of doctrine from the Holy Scriptures. They do not

manufacture them out of their own brains. In this respect they differ from the Modernists, who instead of going to the Gospel as the true religious sources, draw their theology out of their so-called "experience" and the rationalizing of the "modern mind." Dr. Fosdick's book is proof of the truth of this statement. Note the many gospel "categories" that he calls "outmoded" and that he declares must be rejected.

Our Modernist has fallen into rather a pessimistic mood, not unmingled with a tang of bitterness. He makes this plaint: "Christianity to-day has largely left the religion which Jesus preached, taught and lived, and has substituted another kind of religion." Then he refers belittlingly to the Fundamentalists, showing that he is driving at them.

This is wrong again. The religion which Jesus preached, taught and lived is depicted in the four gospels. It is found there or it is found nowhere. But evangelical Christians go right to those inspired sources for the principles of their religion. They do not evolve it out of their own consciousness. Therefore they have not "substituted another kind of religion" for the religion of Jesus Christ.

It must be said, kindly but firmly, that it is Dr. Fosdick and his fellow-Modernists who are proposing a substitute. Here is the proof: Jesus clearly and positively taught that the human body shall be raised from the dead at the last day.* Dr. Fosdick says he does not believe in such a resurrection. Who, then, is it that has "substituted another religion"?

Strange Views of Religion

A strange distinction is sought to be drawn by our Modernist—a distinction between "the religion of Jesus" and "the religion about Jesus." He intimates that the Modernists hold the former, the Fundamentalists the latter. This is a false and invidious comparison. But we must see what Dr. Fosdick means

*John 5:21, 28, 29; 6:39, 40, 44, 54. All these passages are in the gospel according to St. John, which Dr. Fosdick declares "spiritualizes" Christ's second coming, "heightens the miraculous element" (see "The Modern Use of the Bible," pp. 108, 109, 148).

by "the religion of Jesus." At one place in his sermon, he defines it thus: "His filial fellowship with God, his sense of duty, his courage, kindness and sacrifice, his way of living."

Precisely! We have known all along that the Modernist's conception of the religion of Jesus was inadequate. What he means by it is simply Jesus' way of living, which we are to try to duplicate in our lives. That is, Christ is simply our Example. Of course, that is a part of the Christian religion; but it is far from all of it, and is not even its major note. According to the Gospels themselves to which Dr. Fosdick professes to appeal, the religion of Jesus includes much more than His beautiful example. Dr. Fosdick has left out the note of redemption, which is the cardinal element in the Christian religion. Why did Christ come into the world? Note Luke 1:21 (the angel's announcement to Joseph): "And she (Mary) shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Again (Jesus' own words): "For the Son of man is come to seek and to save that which was lost" (Luke 19:10); "For this is my blood of the New Testament, which is shed for many for the remission of sins" (Mat. 26:28); "For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 28:28); "He that believeth and is baptized shall be saved; he that believeth not shall be condemned" (Luke 16:16). It is likely that our Lord's apostles understood Christ's errand here on earth, is it not? Well, all of them teach that his primary purpose was to save people from sin and bring them back into holy fellowship with God. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

Therefore Fosdick's interpretation of the religion of Jesus is one-sided and defective; indeed, it omits the basic element, the element of redemption from sin. Is not his gospel, therefore, "another gospel"?

Moreover, Christ taught explicitly that every one must "be born again" (or "born from above"), in order to see the king-

dom of God. Where is the note of regeneration struck in our Modernist's humanly devised scheme of the gospel? Is it possible for unregenerate men to follow the example of Christ—to re-live his life of spiritual fellowship with God?

Another inconsistency appears in Dr. Fosdick's sermon. He declares that his brand of religion centers in the Gospels; and yet in almost the same breath he condemns what he calls "a religion about Jesus"—namely, "theories of his pre-existence, birth, miracles, resurrection and return; philosophies about his personality, his metaphysical relationship with God, his atonement on the cross, and his presence in the sacraments."

Now, it may be that Dr. Fosdick will strain the words "theories" and "philosophies," in the foregoing quotation; but if he does, that will simply prove his equivocal way of putting things. One thing is sure: the Gospels, in which he professes to center his religion, plainly teach the very doctrines he says he repudiates, namely, Christ's "pre-existence, virgin birth, miracles, resurrection, visible return," etc. Is Dr. Fosdick a consistent and logical thinker?

Was Christ a Christian?

Our Modernist accuses a Fundamentalist (unnamed) of saying, "Jesus himself was not a Christian!" And this he denounces as "another kind of religion altogether."

But is not that mere captiousness? In all the centuries of Christian history, the term "Christian" has meant a believer in and a follower of Jesus Christ. But how could Christ have been a follower of Himself? How could he have trusted in himself for his salvation, as all true Christians must do? Therefore, according to the ordinary and historical meaning of the term, our Lord could not have been a Christian, for that would have made him originally a sinner saved by himself. Surely a logical mind ought to be able to see that a sinner could not save a sinner.

However, Dr. Fosdick, in common with the Modernists generally, is trying to import into the term "Christian" another

sense than its historical sense; namely, any one who lives a good, pure life in fellowship with God. In that sense, of course, Jesus *was* a Christian, and the only absolutely perfect Christian; for he, and he alone, lived the perfect life. But it is this warping and twisting of the historical meaning of Christian terms by the Modernists that is so confusing and therefore so wrong.

Dr. Fosdick speaks of a "new religious reformation" being afoot. He says it may split the Protestant church, just as there was a departure from the Catholic Church in the time of the Lutheran Reformation. And he implies that the Modernists are the reformers of our day as Luther and others were the reformers in their day. In this again, Dr. Fosdick is warping historical data. There is about as much similarity between Modernism and the Reformation of the sixteenth century as there is between midnight and midday. The modernistic movement is a departure from the Word of God; the Protestant Reformation was a return to the Word of God. It is becoming wearisome to note the posing of the Modernists as reformers of the type of the heroes of the Reformation. Their real progenitors are the rationalists of all the centuries, whose vogue always has been to make human reason and feeling, instead of the Word of God, the standard of faith and practice.

A Notable Farewell Service

No doubt it was an impressive and affecting service—Dr. Fosdick's farewell at the First Presbyterian Church of New York City. It had all the accessories to make it so. The Fosdick case has become notorious and sensational, and of course attracted a large crowd, as will always be the case on such an occasion. Moreover, Dr. Fosdick is a man of fine presence, oratorical power and magnetic force. He is able to charm by his gift of speech.

It must also be admitted that he improved the opportunity to bring himself to the fore. He did not shrink back modestly and humbly, but thrust himself and his case into the foreground, so that his own personality was the center of

attraction. In spite of several disclaimers, he made himself the hero of the occasion.

There is one part of his sermon that was truly impressive—his appeal to young people and others who had not definitely decided to live the Christian life. At this point he spoke with evangelistic fervor. And his entreaties may have had a salutary effect. Of course, even this appeal lacked the full tonality of the Gospel message; for he said nothing about the unconverted coming to Christ for salvation from sin and for the gift of the new birth. These major notes—the redemptive notes—are conspicuously absent from Dr. Fosdick's preaching and writing. But nevertheless, his appeal for decision in favor of Christ was a strong one.

Not for a moment would we want our readers to think us unwilling and unable to appreciate the good things in this sermon. The trouble, however, is that the faults bulk so largely and so sadly as to nullify the things that are true and render them practically ineffective, especially among people who stop to think and analyze. So let us go through the service and sermon, and kindly note some of the defects that marred them.

First, the choir sang "Dr. Fosdick's favorite anthems," one of which was, "Hark, Hark, My Soul, Angelic Songs are Swelling." It is a beautiful and moving piece of music. But the inconsistency of its use on this occasion lies in the fact that Dr. Fosdick does not believe in angels, or at least he is very dubious about their existence and ministry. Nothing else can be made of what he says in his book, "The Modern Use of the Bible" (pp. 43, 53, 123-129, 173, 220). The congregation also sang, "Faith of our fathers, holy faith, we will be true to thee till death." Dr. Fosdick, however, has not been preaching "the faith of our fathers," but quite a different doctrine. Let anybody read his last book and see how many of the Biblical and creedal "categories" of our fathers he rejects. Why was music of this orthodox character used in a service in which the preacher proclaimed himself a "heretic," saying boldly, "I am proud of it." Does that sound much like the "faith of our

fathers"? Our fathers were evangelical to the core. With might and main they would have resented the charge of heresy.

For his text Dr. Fosdick used the narrative of Paul's farewell to the Corinthian church (Acts 18:18). From both a hermeneutical and homiletical viewpoint he misused the text. This verse simply says that Paul "took leave of the brethren." It says nothing of its being a formal farewell service. No hint is given of what Paul said on that occasion. Dr. Fosdick used the passage more as a pretext than as a text. With his imagination he supplied what he supposed Paul must have said at that farewell meeting, and that, of course, agreed precisely with what Fosdick wanted to say at *his* farewell service. Nobody knows what Paul said, for the history does not give even the remotest hint. Such a use of the imagination in a sermon, professedly based on Holy Scripture, is hardly justifiable.

Calling upon his fertile fancy, Dr. Fosdick felt sure, he said, that Paul must have talked to his Corinthian brethren about the things for which he had stood in the controversies through which he had passed at Corinth. This gave our preacher a pretext for launching into a discussion of his own troubles. Do you see how he handled his text to fit it to his purpose? That is not obeying the Pauline injunction: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). A much more appropriate text for a farewell service in an evangelical church would be Acts 20:28-32, which describes Paul's last interview with the elders of Ephesus, a part of which we quote: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood . . . And now I commend you to God and to the Word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." Here would have been found some of the actual teachings of Paul, which might have been used in a truly homiletical way without any guessing as to what he may have said. However, Dr. Fosdick was compelled by his

theories to fight shy of this text, because it refers to the blood atonement of Christ (verse 28) and to the Word of God as the source of edification and hope (verse 32). Many texts of the Bible, and those among the most precious and fundamental, too, must be very embarrassing to the Modernist. Attention is called to Gal. 3:13; 2 Cor. 5:21; 2 Tim. 3:14-17; 1 Pet. 1:18-21; 2 Pet. 1:20, 21.

Dr. Fosdick throughout his sermon compared himself with Paul. He was Paul, while his critics, the Fundamentalists, were the false Judaizing teachers. Paul stood firmly for Christ; so does Fosdick! The Judaizing teachers corrupted the teaching of Christ by the impedimenta of Judaism, like circumcision and the keeping of the ceremonial law; so do the Fundamentalists! What do our readers think of such warping and twisting of Scriptures? Paul was the heretic of that age; Fosdick is the heretic of this age! These are marvelous comparisons! The trouble is, they are not true. As the scientists say of Haeckel's "doctored-up" pictures of human embryos, they are "schematized."

We must make note of some more of our preacher's parallelisms. He says that the Jewish disturbers at Corinth were "the first Fundamentalists of the Christian movement." This implies that the present-day Fundamentalists are their theological descendants, whereas Fosdick compares himself to the great and heroic Paul!

But what doctrines did Paul's opponents hold? Says Fosdick: "It never dawned on them to abate one jot or tittle of their emphasis upon the old observances—circumcision, clean and unclean foods, Sabbath observance, and the temple ritual and sacrifice."

Now, do any of the Fundamentalists today hold those old Jewish doctrines and practices? Every child ought to know they do not. Are they going around and preaching that people must become Jews and must be circumcised before they can become Christians? You know they are not. Dr. Fosdick knows they are not.

Moreover, he either knows or ought to know that his opponents hold and teach the full Pauline body of doctrine, and especially the doctrines of justification by faith, salvation by grace, the efficacy of Christ's expiatory sacrifice on the cross, the physical resurrection of Christ, the resurrection of all men at the last day, and the final coming of our Lord in visible form to judge the quick and the dead. Thus Dr. Fosdick's assumed parallelism between his opponents and the old Judaizing teachers is simply a concoction of his own imagination.

But what is to be said about his assumed likeness to Paul? "The real Paul," he avers, "was a determined heretic." Of the same order Fosdick declares himself to be. Let us note, then, whether there is any vital resemblance between the apostle and our Modernist. Perhaps we will find more differences than similarities. Paul believed in Adam and the Adamic sin (Rom. 5:14-21; 1 Cor. 15:22, 45; 1 Tim. 2:13); Fosdick does not. Paul believed in angels (2 Thess. 1:7; 1 Tim. 3:16; Col. 2:18); Fosdick does not. Paul believed in demons (Acts 16:18, 19:12; 1 Cor. 10:20); Fosdick does not (see his book, pp. 43, 45, 129, etc.). Paul believed in Christ's expiatory atonement (Rom. 3:25, 26, and many other passages); Fosdick denies it. Paul believed in redemption through the blood of Christ (Eph. 1:7; Col. 1:20); Fosdick never mentions the shedding of Jesus' blood for the remission of sins. Paul believed in the resurrection of the body of Christ and of the bodies of His saints; Fosdick puts this doctrine among the "outmoded categories." Paul insisted on the visible return of Christ upon the earth; Fosdick rejects that doctrine.

Yes, there is little similarity between Paul and Fosdick. On the other hand, those whom Fosdick laughs at as Fundamentalists and scorns as narrow and intolerant, heartily accept all the doctrines which Paul taught and reject, *ex animo*, all the errors he rejected, including the false teaching of the Judaizers. It would seem that our Modernist has strange ideas of parallelisms. He seems to be able to find them where they do not exist. We leave all fair-minded people to judge whether it is

right for any one, in dealing with sacred things, to give such loose rein to his imagination.

"They call me a heretic. I am proud of it. I wouldn't live in a generation like this and be anything but a heretic." So boasted our Modernist. The trouble here is again, as has been shown so often, he uses words in a wrong sense. He wrenches them from their historical meaning, and forces into them a content of his own. For instance, he puts Paul, Knox and Calvin into the class of heretics. In other places in his writings he calls Luther by the same term. But who was it that called Paul a heretic? It was the persecuting Jews (Acts 24:14). No Christians ever called him by that name. So in this respect Fosdick aligns himself with the malevolent Jews, who were hounding and misrepresenting the apostle. Paul himself condemned heretics: "For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19). It would have been better for Dr. Fosdick to have studied Paul a little more thoroughly before he likened himself to him. Paul rebukes and condemns heresy in several passages. Consult a Bible concordance or text-book. Read Titus 3:10. "A man that is a heretic, after the first and second admonition reject." Thus Paul's idea of heretics and Fosdick's do not agree. Fosdick chose the wrong text. He should have selected 1 Cor. 11:19 or Titus 3:10.

Again, who applied the term heretic to Luther, Calvin and Knox? The persecuting Roman Catholics. No true Protestant ever called them by that opprobrious title. So in this regard Dr. Fosdick joins the Romanists against the Protestants. And why were these reformers persecuted? In every case it was because they wanted to bring the people back to the Bible as the infallible authority in matters of faith and practice. And that is precisely what the opponents of Dr. Fosdick want to do today; and it is precisely what he does not want to have done. Here again the Fundamentalists are very much like the reformers, while Fosdick is very much unlike them. Did Luther, Calvin and Knox ever reject the "categories" of the Bible? Did they

ever declare that they did not believe in "fiat creation," or the resurrection of the body, or the virgin birth, or the substitutional atonement, or the visible record coming of Christ? No; they accepted the plenary faith of the gospel. Fosdick shreds the gospel, rejecting what he does not fancy, accepting only what he pleases.

Thus our friend is constantly putting himself in the wrong company. He calls orthodox men heretics because Jews and Roman Catholics dubbed them in that way, and classifies himself according to such superficial data.

In the historical sense of the term, who are the men who are known as heretics? Here are the most outstanding names: Marcion, and the other Gnostics, the Ebionites, the Docetists, the Novatians, Apollinaris, Nestorius, Arius, Pelagius, Socinus (Faustus and Laelius), Abelard, etc. All these men took a liberalistic attitude toward the Holy Scriptures and toned down and shredded the plenary doctrines. We want to be kind, but frankness compels us to say that the Modernists of our day bear a much closer resemblance to these men than they do to such staunchly orthodox teachers and reformers as Luther, Calvin and Knox.

It would have been better if Dr. Fosdick had consulted the dictionary to find his definition of a heretic, instead of manufacturing one out of his subjective imagination. This is Webster's definition of a heretic: "One who, having made a profession of Christian belief, deliberately and pertinaciously upholds a doctrine varying from that of his church, or rejects one prescribed by his church." That is the true definition of a heretic. Note how accurately it describes our Modernist.

Strangely enough, Dr. Fosdick complains that "outsiders" have made the trouble between him and the First Presbyterian Church. Here again he does not think and reason in a straight line. Can the General Assembly of the Presbyterian Church, of which the First Church is an organic member and part, be properly called an "outsider"? Has an ecclesiastical body no jurisdiction over the churches that have voluntarily become

members of it? If not, what is the use of having such a body? What is the use of any organization whatever if it has no power to insist on the observance of its constitutional rules and principles?

In this case, then, who is the real "outsider"? Is it not Dr. Fosdick himself? He is not even a member of the Presbyterian Church; he belongs to the Northern Baptist Church. Courteously invited by the General Assembly to become a minister of that body, he declined, and this he did on the ground that he could not conscientiously accept the standards of the Presbyterian Church! Was there ever a more anomalous situation in the history of the Christian church? And in a Presbyterian pulpit he persistently preached doctrines that were designed to sap the very foundations of that denomination! Yet he, the real "outsider," accuses the people actually within the Presbyterian fold of being "outsiders," and thereby intimates that they were meddlers! Nor has he any solid and adequate ideas of ecclesiastical discipline, regularity and authority. Indeed, he seems to want to be a law unto himself, and that principle would, we greatly fear, ultimately lead to lawlessness and disruption in both Church and State.

The Doctrine of God

We confess to being somewhat in a quandary regarding Dr. Fosdick's conception of God. One of our best and keenest friends looks upon him as a pantheist or a near-pantheist. This confusion arises, we are persuaded, because Dr. Fosdick is not always consistent in his modes of expression. Let us note a few sample passages in his book.

After quoting approvingly from Professor J. H. Poynting, a prominent scientist, Dr. Fosdick says (p. 159): "Surely such descriptive formulas do not shut out vital belief in a provident and active God. To modern Christian thought what we call laws are our partial plottings of the ways in which creative spirit acts." Then he goes on to illustrate (p. 160) his doctrine from the activities of men in connection with natural law, the

implication being that God also can and does act in a personal way in and through His laws. This would seem to imply that God is a Person, even a free Person, and that would hardly spell pantheism.

Note again (p. 161): "If, therefore, we were to consider God in the most anthropomorphic way, we should have to credit Him with freedom to create and control at least as much as we can. And when we enlarge our thought of God, see Him as the ideal-realizing Capacity in the universe or the creative Spirit at the heart of it, what we call laws may be standardizations of His activity, but certainly not limitations of it." These excerpts seem to imply personality in God. A good many kindred passages might be cited.

In a number of places our author speaks of God as "coming into" the world. For example: "For Christianity is the religion of incarnation, and its central affirmation is that God can come into human life" (p. 263; see also pp. 243 and 249). This would seem to connote that God is transcendent. If He were not, such an expression as "His coming into human life" would have no meaning.

And yet one cannot be sure. Our author seems to be afraid to assert the divine transcendence. In three places where he uses the word (pp. 123, 140 and 243) he seems to disparage it; and, worst of all, sets the divine immanence over against it. Now, the true theist, especially the Christian theist, would emphasize both the transcendence and the immanence of God, and would never think of setting them in opposition. This is the clear Biblical teaching: God is greater than the universe, that is, transcends it; therefore He is able to be personally omnipresent in it. The trouble with Dr. Fosdick is, he so persistently stresses the divine immanence as to lead people to suspect him of at least pantheistic leanings, even if he is not thorough-going and consistent in his views.

There are several expressions that apparently strike the pantheistic note. Here is a quotation from Carlyle which our author approves (p. 265): "Or what is Nature? Ha! why do I

not name thee God? 'Art thou not the living garment of God?' O Heavens, is it, in very deed, He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me?" Another quotation from Sir Oliver Lodge: "We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience the joy too deep for words." These citations are at least compromisingly pantheistic—although it must be said, when you come to analyze them, that they seem to waver between pantheism and theism.

We give two quotations directly from Dr. Fosdick to show how near the pantheistic borderline he treads: "In our theology no longer are the divine and human like oil and water that cannot mix; rather, all the best in us is God in us." If Dr. Fosdick means that the divine and the human "mix" in such a way as to form a *tertium quid*, he is teaching pantheism. If he does not want to be classed with pantheists, he should not use their lingo, such as the word "mix." Again Dr. Fosdick says (p. 267): "The presupposition of all our thinking is the conviction, not that there is a vast difference between God and man, but that God and man belong together and in each other are fulfilled."

What does that mean? Is it symptomatic of pantheistic notions? In these days of boasting modern scholarship a clear thinker should not leave his readers in confusion. The best we can say, the Modernist himself being witness, is that he is neither a consistent theist nor a consistent pantheist. Is he, therefore, a safe leader in thought and a safe guide in religion?

In a recent address, which the writer had the opportunity of hearing, Dr. Fosdick declaimed against the doctrine of "fiat creation." "This is a living, evolving universe," he said. Such *patois* also has a pantheistic jingle to it. By denouncing "fiat creation" he means that God did not bring anything into being by a divine command. All the expressions, "And God said,

Let there be light," etc., in the first chapter of Genesis, are to be classed with the "outmoded categories." But how did the universe come into existence if not by the will and act and decree of the Almighty? Is the universe eternal? If Dr. Fosdick holds to the latter doctrine, then Dr. Fosdick is tacitly, if not avowedly, a pantheist; for, as far as we can see, there is no middle or intermediate ground between pantheism and theism.

In the "crusade," as he calls it, which, at the present writing, he is carrying on in this country, he is making another serious mistake and thereby doing harm. He represents the various Christian denominations as so many warring sects. This delineation is not true. There is at the present time very little controversy or wrangling among the various denominations. Here and there you may find some petty local jealousies, but the great branches of the church are, as a rule, working amicably side by side, and most of them have been doing so for many years. In almost every city there is an inter-denominational ministerial association and has been one for a long time. Throughout all his pastoral life—and that began quite a number of years ago—the writer of these lines belonged to such organizations, and always found them working together in harmony (except in one case where a Modernist broke in with his divisive criticism of Holy Writ).

No; the Christian denominations are not engaged in any serious controversy today. Many of them can come together in conferences and sing heartily, "We are not divided; all one body we." The only serious controversy in the American Protestant church today is the one that has been stirred by the Modernists and the rationalistic Biblical critics.

Another harmful error that our liberalist is committing in his present "crusade" is this: He pronounces many drastic criticisms upon Christianity, and thus gives encouragement to the infidels of the land, who, in their papers and addresses, applaud his attacks and make the most of them for their own propaganda of destruction. Why do the Modernists put a club into the hands of the foes of the Christian faith?

Again, is it not a mark of superficial and errant thinking for Dr. Fosdick to say that "Christianity must be reformed"? What is Christianity? It is that perfect system of redemption which God has devised for human weal and which has been revealed in His holy Word? How then can it be reformed? It surely would be more to the point to say that the people of the world should be reformed by Christianity, which is the power of God unto salvation to every one that believeth. Dr. Fosdick should use terms precisely. It is Christendom, not Christianity, which needs to be improved, if not reformed, and especially the people who have so sadly apostatized from the evangelical faith. Acquaintance with the facts of history will convince anybody that in the past every true reformation in the church has been accomplished by a return to the pure Word of God, not by a departure therefrom. Therefore the Modernists who claim to be reformers are on the wrong trail.

A salient editorial appeared in a recent number of *The Lutheran*, the official organ of the United Lutheran Church in America. The writer says:

"Naturally Christians who hold to the Bible as to a safe and sure anchorage, will resent any effort to undermine the people's faith in it as the full and final authority to decide what is to be believed. If some have misrepresented the liberalist's position, it can be said with equal truth that the latter has paid him back in his own coin with compound interest. If the latter has made the former's position look dangerous, the former has made the latter's position look ridiculous. Thus the liberalist who longs for Christian unity and has a contempt for denominationalism, has started a controversy that makes unity impossible and denominationalism respectable and honorable. On a creed such as he has to offer, there will be no Christian unity on this narrow isthmus of time that lies between two eternities."

That is well said. We desire simply to add that the rent that the purveyors of Modernism have made in the Christian church is a thousand times more serious and harmful than her division

into evangelical branches, which have been and are today working together in comparative unity.

To show the sad length and departures to which liberalism, when pushed to its logical conclusion, will lead men, a concrete case is here cited. Our reference is to Dr. W. B. Selbie, Principal of Mansfield College, Oxford, a well-known writer and Doctor of Divinity, some of whose books are being exploited in this country. Note some things he says in a recent book, "The Psychology of Religion." He rejects the concept of the miraculous and supernatural by making God immanent in natural law (p. 196). He avers that "Paul's ideas of predestination and election are now repudiated by the general moral sense of mankind" (p. 240). He declares that "the phenomena of Pentecost" are only one among many examples of "spiritual excitation," which has "many parallels in the religious and initiation practices of primitive and savage peoples" (p. 204).

Think of the last citation for a moment—putting the holy event of Pentecost, the time of the outpouring of the Holy Spirit upon the apostles, according to the promise of Jesus Christ, into the same class as the superstitious rites of primitive people still in the savage state! Truly this Modernistic spirit seems more and more to be losing the sense of reverence for divine things.

CHAPTER II

MOFFATT'S TRANSLATION OF THE OLD TESTAMENT

SOME time ago, Dr. James Moffatt published a translation of the New Testament into the modern vernacular. It has received much attention, and for several reasons: First, people are interested in reading the Bible in the language of the day; second, they want to know whether the Bible has come down to us in its integrity through all the ages; third, they desire light on certain obscure passages that may be made plain by a skillful translator; fourth, Dr. Moffatt is known as a liberalist in Biblical criticism—a fact that stirs curiosity as to his treatment of certain crucial passages of Holy Writ.

He has now issued a translation of the Old Testament. This recension is likely to attract wide attention. Many people will be curious to know how Dr. Moffatt handles the Old Testament text, especially certain passages which are fundamental in the present conflict in the church. Further on, we shall venture to pass some rather trenchant criticisms on this so-called translation, which might more accurately be styled a paraphrastic interpretation, since Dr. Moffatt has in many places handled the Bible in the interest of his subjective conceptions.

No special objection need be made, we think, to putting the Bible in modern language. In almost every historic translation this has been done. Luther translated the Bible into the common language of the people of his day, although he reverently made use of the more solemn forms of speech. The same is true of the King James translation, which many people still prefer to all other translations made into the English tongue. So also

the revised versions are all an attempt to modernize the language of the Bible, to make it more appealing to the people of our times, and to rid it of archaic forms which are not always clear to modern folk. So we do not raise any objection *per se* to Dr. Moffatt's attempt to put the Bible into our present-day vernacular.*

So far as we can perceive, Dr. Moffatt has the adequate scholastic equipment for the work he has undertaken. Evidently he is conversant with the Hebrew, and is able to compare it with the cognate Semitic languages wherever they throw light upon the text. He has obviously spent much time and work on this production. His assiduity and painstaking efforts are deserving of commendation.

There is no doubt, too, that he has illumined more than one obscure passage of Scripture, where other translators either did not succeed or else made too slavish a translation. Everybody must admit that each language has its idiomatic forms, which may be clear to those who use that language, but which cannot be literally transferred to any other language. The expertness of the translator consists in being able to give the real sense of such idioms, or to find their exact equivalent in the language of the translation. In this respect, Dr. Moffatt has succeeded in many cases to a gratifying degree.

Most sincerely do we wish that we could give Dr. Moffatt's work our hearty endorsement. It is not pleasant to criticise. Our heart grows sad to think what a great contribution he might have made to the cause of Christian truth, had he possessed the truly evangelical temper, and had given the world a close but idiomatic translation of the Bible just as it is, without in any way "doctoring it up." However, apparently he could not lay aside his subjective biases and give a purely detached translation of God's Word. We are compelled, therefore, in the interest of truth, to point out a number of places where he has manipulated the Hebrew text in a way that cannot be justified.

*We have, however, read some keen criticisms on his English, and on his use of forms of speech that are lacking in dignity, if not in reverence.

Examples of the Graf-Wellhausen Criticism

It surprises us not a little that our author so often mishandles the Hebrew text in the interest of the above-named rationalistic criticism. Apparently he accepts out-of-hand the so-called "assured results" of this old and discredited dissecting process. According to his view, the Pentateuch is made up of various strands or documents which, in agreement with the traditional critical method, are called J, E, D, P, etc. In many places he prints the J portions in italics. Genesis 2: 4*b* to 4:19 is printed thus, to indicate that it was written by the Jehovistic scribe. Then Gen. 3:20 and 21 are printed in Roman letters, and are enclosed in double brackets, to show that the passage is an editorial addition or a later interpolation. The italics begin again at 3:22, and carry over to 4:26. The whole of the fifth chapter is attributed to the J writer; then 6:18 is ascribed to E; at that point J breaks in again and finishes the chapter. Chapter 7 is broken into rather small bits by this process. Verse 10 is placed before verses 7, 8 and 9, and verse 16 is placed before verse 12, the latter verse being sandwiched between verses 16 and 17. Verses 1-5 are assigned to E; while verse 6 is supposed to belong to J, and verse 7 to E. Verses 16 and 17 are actually divided between two documents, part belonging to J and the rest to E.

Thus Genesis is converted into a veritable patchwork, and many patches, some larger, some smaller, serve to bedizen the rest of the Pentateuch.

What is to be said of this parcelling process? First, it is absurd to think that critics can dissect any piece of literature, ancient or modern, in this atomistic way. Take any known modern work of collaboration, and no man is able, with any degree of certainty, to say categorically just which sections were written by one author and which by another. The experiment has been tried again and again, and in every case has proved a failure. Even within the past few months, the literary editors of *The Forum* failed to identify the author of a prize story.

They found their judgment utterly at fault. The author of the successful story was not the author whom they had guessed him to be. When will the dissecting critics of the Bible learn this simple truth?

What right, therefore, has Dr. Moffatt to manipulate the Bible in the way he does when the results of his process are so far from assured? No man today is justified in taking these guesses of the critics for granted. We kindly raise the question whether it is ethical to represent them in a professed translation of the Bible as if they were all settled. The *aplomb* of the radical critics is *naive*, not scientific.

In the next place, Dr. Moffatt ignores the works of all the great scholars of the conservative school who have again and again shown how impossible are the critical theories of the radicals. How could he do this? Has he done it purposely? If so, was it fair, frank and honest? If he knows nothing about these conservative works, what is to be said of "scholarship" of so one-sided a type? Long ago, men like Robertson (of Glasgow), Orr, Cave, Green, Bartlett, Bissell and McKim showed the absurdity and illogical character of the documentary theory. Has not Dr. Moffatt read their works? If he has, how can he be so sure that one school of critics are absolutely right and the other school absolutely wrong? Then, too, is not Dr. Moffatt aware of the existence and scholarly works of men living to-day, like Koenig, Wace, Fitchett, Finn, Naville, Wilson and Kyle? If he is, he has no moral right to give to innocent people a professed translation of the Bible on the basis of the dissecting criticism, without letting them know that there are scholars who call in question its conclusions. This is the fault of men like Moffatt, we regret to say—they simply ignore their opponents.

We must protest against the imposition of a so-called translation of the Bible on the Christian public on the basis of the unproved speculations of the shredding critics. We hold that a work which utterly ignores conservative scholarship is itself unscholarly.

Tampering With the Hebrew Text

No man has a right to advertise a version of the Bible as a translation if he tampers with the sacred text. Where the Hebrew is somewhat obscure or imperfect, he should make it as clear as possible. In such cases he should frankly admit that he has done the best he could to clarify the difficulty, but that he by no means offers his suggestions in a dogmatic way. That is something very different, however, from manipulating the text where it is lucid in the original, and doing it in the interest of his own subjective views. Sincerely do we interrogate the ethics of such a procedure. The text should be dealt with as it is. Let it speak for itself. Let the people judge for themselves whether or not it furnishes grounds for belief in the documentary and critical theories. Why not let the reader be the judge?

If, after reading the translation of the Biblical text just as it has come down to us, there is clear evidence of a scissors-and-paste process of compiling, let the people see it for themselves. But no translation of the Bible should be based on unproved and unprovable hypotheses. So much in general. Let us now examine several specific cases.

The Biblical Narrative of Creation

How does the Hebrew text of the Bible begin its narrative? With the majestic statement: "In the beginning God created the heavens and the earth" (which is the literal translation of the Hebrew text). How does Dr. Moffatt begin his so-called translation? Thus: "This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant." Compare the two statements, kindly reader. Do they agree? Do they express the same thought? Do they convey the same meaning? They surely do not.

Let us analyze. Dr. Moffatt goes to Gen. 2:4a for his opening statement, wrenches it from its historic place, and transfers it to a position before Gen. 1:1, actually making it the initial

statement of the Bible! How can he do such violence to the Biblical text? There is not in the world to-day an authoritative Hebrew Bible that places Gen. 2:4a at its beginning; and, as far as any one knows, there never has been such a Hebrew Bible. More than that, every authentic Hebrew text inserts this verse in its well-known place in our common Bibles (Gen. 2:4). It would seem to us that the divisive critics are assuming a great responsibility in handling the Bible in the manner above indicated.

Suppose, however, we employ a little reasoning. Dr. Moffatt assigns Gen. 2:4a to the writer E; while Gen. 2:4b and what follows he assigns to J. Now, how did E ever commit such a blunder as to let 2:4a slip from its place of primacy at the beginning of the creative narrative into the fourth verse of chapter 2? How could he have been so stupid? Oh! perhaps it was a "redactor." Well, then, why did he commit that stupid blunder? If its logical place was before Gen. 1:1, why did he not keep it there?

But more and worse follows. In the Hebrew text, Gen. 2:4a reads: "These are the generations of the heavens and the earth when they were created" (literally translated; so, too, the American Revised Version). But note how Moffatt puts it: "This is the story of how the universe was formed." Compare the two. "These" (plural) he translates "this" (singular). "Generations" (*toledoth*) he turns into "story" (singular). The verb for "created" (Hebrew, *bara*) he translates "formed," which would require an entirely different Hebrew verb (*yatsar*). Is not that tampering with the text? Can it be characterized by a milder term? The word "generations" surely does not mean "story." Nor is the first chapter of Genesis a "story." Nowhere in the Bible is it treated as a "story." It is treated as an historical narrative. But Dr. Moffatt styles it a "story." Why? Because that idea comports with his Graf-Wellhausen theories. In other words, he does not accept the historicity of Genesis 1 and 2, but regards them as only myth or legend; hence a "story." We cannot think that any

man is justified in treating the Bible in that way. It would not be right so to handle even a secular composition.

We maintain that Gen. 2:4a occurs in its precise logical place in the Hebrew text. The whole verse indicates the beginning of a new series of events, namely, those that took place subsequent to the creation of the heavens and the earth. If the first chapter of our modern versions of the Bible would end with verse 3 of the second chapter, and the second chapter would begin with verse 4, the sense of the narrative would be much clearer. Then it could be seen that a new theme begins. In the American Revised Version, verse 4, begins a new paragraph. At this point, too, the King James Version begins a new verse; so does Luther's German translation. The Hebrew Bible, lying before us as we write, also makes a new paragraph at the beginning of verse 4. In spite of all this consensus of scholarship, Dr. Moffatt wrests verse 4a from its historical position, and puts it at the very beginning of the Bible!

Here we quote pertinently from that great Hebrew scholar and exegete, Dr. C. F. Keil (page 71 of his commentary on Genesis): "Just as the *toledoth* of Noah, for example, does not mention his birth, but contains his history and the birth of his sons; so the *toledoth* of the heavens and the earth do not describe the origin of the universe, but what happened to the heavens and the earth after their creation." Why did not Dr. Moffatt give heed to this great Hebraist, who supports his position by many cogent arguments?

Our Critic's Idea of Creation

It pains us to have to say that our author misuses the Hebrew text in dealing with the doctrine of creation. Taking such liberties with the Bible is certainly serious. The Hebrew text says plainly (Gen. 1:1): "In the beginning God created (*bara*) the heavens and the earth." Here we have a complete sentence and a positive declaration. It surely must mean just what it says. But Dr. Moffatt changes this positive declarative sentence into a greatly weakened subordinate clause. This is his pro-

fessed "translation" of the first sentence of the Holy Bible: "When God began to form the universe." Compare it with what the Bible actually says (Hebrew text literally translated): "In the beginning God created the heavens and the earth." Yet the author had the Hebrew text right before him, for he contends in his preface that he always went back to the original. Why did he change the first sentence of the Bible into a subordinate clause? And why did he excise from it all idea of creation?

It is an error to translate the Hebrew verb *bara* (to create) by the English word "form." It does not mean merely to form or fashion. There are other Hebrew words to express that thought. The verb *bara* means to bring something new into existence. In such contexts as Gen. 1: 1 and 27, it means to produce something *ex nihilo*. In almost every Biblical passage where it occurs, it means either the outright creation of a new entity or the injection of a new force or quality that can be attributed only to God. It was wrong, therefore, for Dr. Moffatt to empty the word of its true meaning, which is "to create."

If Dr. Moffatt is correct, the Bible teaches nothing about the origin of the universe; nothing as to how its primordial material came into existence. The clause, "When God began to *form* the universe," does not go back to a real beginning. It assumes that the material was already in existence, and that God only began to fashion it. Then whence came the primordial material? You see, this perversion of the Holy Scriptures robs mankind of the doctrine of creation, and leaves the question of origins in fogland.

And why this mishandling of the Word of God? The reason is plain. The author does not believe in the doctrine of divine creation. He thinks that matter is eternal; evidently holding to the old doctrine of Plato and Aristotle and the ancient heresy of the Gnostics and Manicheans, who taught that God was not the Creator, but only an artificer. So he twisted the language of the Bible in the interest of his own unscriptural philosophy.

In Gen. 1:27, he also translates the verb *bara* (create) by the weak verb, "form." Note his handling of this classical passage of the Christian ages: "So God *formed* man in his own likeness, in the likeness of God he *formed* him, male and female he *formed both*." (Italics ours.)

Thus, according to Moffatt, man was not *created* in the divine image; he was only *formed*. Out of what was he formed? Obviously this wresting of the Hebrew text was done to make it agree with the theory of evolution. This is another example of what men will resort to when they become obsessed with that theory. Is it right? Even Dr. Charles Foster Kent, the author of "The Shorter Bible," and a most decided liberalist, did not have the temerity to tamper with the verb *bara*, but translated it "create" in Gen. 1: 1 and 27.

The Bible Versus Moffatt on Species

The Genetical account of the creation makes it plain that God created the various species of plants and animals to reproduce "after their kind." This phrase occurs in Gen. 1:11, 12, 21, 24, 25. In several of these verses it occurs twice and in verse 25 three times.

But note Dr. Moffatt's paraphrase (verse 12): "The earth brought forth verdure, plants bearing seed of *every kind* and trees yielding fruit of *every kind*, fruit with seed in it." (The italics are ours.) Verse 21: "So God formed the great sea-monster and *every kind* of living creature that moves, with which the waters teem, and *every kind* of winged bird." Verse 25: "God made *every kind* of wild beast, *every kind* of animal, and *every kind* of reptile; and God saw that it was good."

Now, we must beg to protest that the recurring phrase, "every kind," is a mistranslation of the Hebrew text. Let us translate verse 12 as literally as possible: "And the earth brought forth grass (verdure), herb yielding seed after its (Heb., his) kind, and tree bearing fruit, in which is the seed of it, after its (his) kind; and God saw that it was good."

In the Hebrew the phrase "after its kind" is represented by one word, which may be represented in English letters as follows: *le-min-hoo*. The syllable *le* is the Hebrew preposition "to" or "after;" the middle syllable is a noun meaning "kind" or "species"; the syllable *hoo* is a suffix and means "his" or "of him" (genitive of possession). The word therefore, means literally "to his kind." The suffix *le* has various meanings according to the context in which it is used. Although its ordinary meaning is "to," yet Roy's Hebrew and English Dictionary translates it "after" and "according to." Thus the Hebrew word *le-min-hoo* is properly translated "after its kind" or "according to its kind."

But in none of our authorities (and we have consulted a dozen or more) do we find *le* translated "of," as Moffatt translates it. And, by the way, Charles Foster Kent, in his "The Shorter Bible," also twists the Hebrew preposition, and paraphrases it by the phrase, "of every kind." Thus these liberalists, instead of dealing accurately with the Hebrew text, read their own construction into it.

The Hebrew word *min* means "kind" or "species." So it is defined in our Hebrew and English Dictionary, referred to above. Keil in his critical commentary on Genesis and Young in his "Analytical Concordance" so define it. So do all our other authorities. The suffix *hoo* is the personal pronoun "his" or the genitive, "of him." The proper literal translation, therefore, is "after his kind," or "after the kind of him," or "according to his kind." The reader need not be disturbed by the masculine form of the pronoun here, for in Hebrew, as in some other languages like the Greek, Latin and German, the grammatical gender does not always correspond with differences of sex. When translating into our English idiom, therefore, we should put it, "according to its kind."

But Dr. Moffatt construes the Hebrew into saying, "of every kind." Here are two errors: first, the preposition "of" does not agree with the Hebrew preposition *le*; second, there is no word in the Hebrew text for "every." We are led to suspect,

therefore, that the words "of" and "every" have been injected in the interest of a subjective theory.

The following are some of the versions and authorities that translate our phrase, "after its kind," or in verse 21, 24 and 25, where the plural form (*le-men-ai-hem*) occurs, "after their kind": The King James Version, the English and American Revised versions, the German Bible (*ein Jegliches nach seiner Art*), Moulton's "The Modern Reader's Bible," Roy's "Hebrew and English Dictionary," Keil's "Commentary on Genesis," Dummelow's "The One Volume Bible Commentary" (this author is quite liberal), Green's "The Unity of Genesis," Bartlett's "The Veracity of the Hexateuch," Young's "Analytical Concordance" (which gives the Hebrew and Greek of each word treated), and, best of all, the Hebrew Bible itself.

A critic may think that all this is "much ado about nothing." What difference does it make, anyway, whether we say "of every kind" or "after its kind"? We reply, one difference is that the former is not the correct translation, and in these days it is most needful to be accurate in dealing with the word of God. If unwarranted liberties can be taken with one passage, the same treatment may be accorded to other passages, and in the end we shall have nothing but confusion and uncertainty.

There is a real difference, however, in the two translations, the correct one and the liberalistic one. Let us look at them closely. We give the correct translation of verse 12: "And the earth brought forth grass, the herb yielding seed after its kind, and the tree bearing fruit, wherein is the seed thereof, after its kind." Moffatt's translation is as follows: "The earth brought forth verdure, plants bearing seed of every kind, and trees yielding fruit of every kind, fruit with seed in it." The literal rendering of verse 24 is: "And God said, Let the earth bring forth living creatures after their kind, cattle and creeping things and beasts of the earth after their kind: and it was so." But Moffatt's phrases it in this way: "Then God said, 'Let the earth bring forth every kind of living creature, animals, reptiles and wild beasts.' And so it was."

Now what is the difference between "of every kind" and "after its kind"? The former simply means that in some way the earth brought forth all the various kinds of plants and animals, and therefore the phrase may readily be interpreted in favor of the theory of evolution; whereas the correct translation, "after its kind," refers to the fixity of type in the organic world. Mull it over and see whether the two phrases do not convey different meanings. If God made each species "after its kind," then he determined the species at the very start—a view that does not agree with the evolutionary speculations. In verse 12 the Bible even says the herb yielded "seed after its kind." This can mean nothing but that each plant was so constituted as to reproduce true to its original type. Whatever our preconceived notions may be, we should let the Bible speak honestly for itself.

"Wild Beasts" in Eden

It is sad, indeed, to be compelled to say that you constantly have to watch a liberalist in his treatment of the Bible. Note that Dr. Moffatt, in the translation of verse 24 given above, says "wild beasts." In his translation of verse 25 he uses the same phrase. But the Hebrew text does not say "wild beasts"; it says as plainly as words say anything, "beasts of the earth" (*chy-yoth-aretz*; *chy-yoth* is the plural of *chy-ya*, which simply means a beast). There is not a hint given in the Hebrew at this point about "wild beasts." Neither would such a construction agree with the rest of the narrative, which so often tells us that God pronounced everything good. Neither does it agree with the record in the second chapter of Genesis, which represents the animals as very gentle, passing docilely before Adam in order that he might give them appropriate names.

Then why did Dr. Moffatt say "wild beasts"? Was it to force the Bible into teaching the theory of evolution? If God in the beginning made "wild" beasts, then there is good ground for believing that one of the chief laws of nature, as constituted by the Creator, is the "struggle for existence." Hence the phrase "wild beasts" was evidently intended to give the Bible a bent

toward evolution. But that is not the teaching of the Bible, for after finishing the creation, it says (Gen. 1:31): "And God saw everything that He had made, and, behold, it was very good."

A Park or a Garden

Here is another matter of some significance. In his rendering of Genesis 2 Dr. Moffatt constantly substitutes the term "park" for "garden." Possibly this makes little difference, yet all the versions which we have consulted translate the Hebrew words (*gan, gannah, ginnah*) by the word "garden." Even Kent uses this word. Luther gives it "*garten*," which is the same as our English "garden."

So we can see no good reason for Moffatt's change. Nor do we think that our English idea of a park corresponds with the Biblical representation of the original habitat of our first parents and their animal companions. A park now-a-days does not usually mean a place where edible vegetables and fruit-trees grow and abound; it usually means a pleasure resort with walks and ponds and trees, and sometimes with wild animals in cages. But the "garden eastward in Eden," described in the Bible, contained "every tree that is pleasant to sight and good for food" (Gen. 2:9). Afterward (verse 16) God said to Adam, "Of every tree of the garden thou mayest freely eat" (the tree of forbidden fruit alone excepted). Thus the place must have been more like an orchard or a garden than what we ordinarily understand by a park. It is better, therefore, to let the meaning of the Hebrew text stand without modification.

Still, even so, our translator is not consistent with himself, for a park in the modern sense would hardly be an appropriate place for the predacious activities of "wild beasts." Parents would hardly permit their children to frolic in such a region. It is high time for evangelical believers to become wise to the ways of the Modernists, who are ready even to tamper with the text of the Sacred Scriptures in the interest of their subjective theories. There may be good reason for issuing a translation

of the Bible in modern language, but it should be a real translation, not a biased interpretation.

A Vault or an Expanse—Which?

When a chance occurs, the rationalist cannot refrain from giving the Bible a "black eye." In Genesis 1, Dr. Moffatt invariably translates the word *rakia* by the word "vault." For instance (verse 6): "Then God said, 'Let there be a Vault between the waters to divide them'; so God made the Vault, dividing the waters under the Vault from the waters above the Vault, and God called the Vault heaven."

But many capable Hebraists translate the word *rakia* by the word "expanse." The American revisers translate it "firmament," but place this explanation in the margin, "Heb. *expanse*." These scholars ought to be fairly good authority. Young's "Analytical Concordance" translates the Hebrew word "expanse." So does Keil. Read his fine explication (pages 52-54), in which he shows that the word *rakia* is the right word for designating the atmosphere, separating the waters below from the clouds and vapors above. The birds were made to "fly in the open expanse of heaven." Dr. Samuel C. Bartlett ("The Veracity of the Hexateuch") also translates *rakia* by "expanse," and refers it to the atmosphere. See also Walter E. Maunder's illuminating article on "Astronomy," in "The International Standard Bible Encyclopedia." Mr. Maunder bears the titular letters, F.R.A.S., and was forty years superintendent of the Solar Department of the Royal Observatory, Greenwich, London. He ought, therefore, to be able to speak with some degree of authority. He refers the Hebrew word *rakia* to the atmosphere, and proves from a number of related Biblical passages that such must have been the understanding of the Biblical writers.*

*It is a pleasure to note that Dr. A. C. Gaebelein, in his magazine, *Our Hope*, has made an independent study of Dr. Moffatt's work, especially covering the creative narrative of Genesis 1 and 2, and has come to the same conclusions as the present writer as to subjective treatment of the Hebrew text in this so-called translation.

Is it too much to ask of the liberalists that they pay some attention to the works of conservative scholars? In the face of them all, was it right for our author to translate the word *rakia* "vault"? Was it honest to try in this way to fasten upon the Biblical writers the old Ptolemaic theory, and thus discredit their divine inspiration?

Did Angels Marry the Daughters of Men?

Another illustration of the sinister effects of subjectivism is seen in Dr. Moffatt's handling of the marriage of "the sons of God and the daughters of men," recorded in Gen. 6: 1-4. This is his translation (so-called) of verses 1 and 2: "Now when men began to multiply over all the earth, and had daughters born to them, the *angels* noticed that the daughters of men were beautiful, and they married any of them that they chose."

Why this mishandling of the Word of God? Answer: In order to carry out the conception of the radical critics that the early chapters of the Bible are mythical! If they can fasten on the Bible the absurd doctrine that angels intermarried with human beings, they think they have proved their contention. It is a case of "the wish being father to the thought." But we would remind the critics (and with them all other folk) that the Hebrew text does not say "angels"; it says, "the sons of God." Consult the Hebrew itself and see. Therefore Moffatt's version is not a translation. On the contrary, it is a case of eisegesis—a manipulation in the interest of a human theory! Does the author not know what evangelical scholars have said again and again on this point? So long ago as 1897, Dr. Samuel C. Bartlett showed clearly, in his work, "The Veracity of the Hexateuch," that the phrase, "sons of God" in this context, could not mean angels, but the descendants of Seth. Read his convincing arguments on page 186-189 of the above-named work. In concluding his disquisition, Dr. Bartlett adds: 'When so understood, the narrative presents no monstrous myth, but a series of events as credible and seemingly historical in their

character and consequences as the invasion of England by the Danes." To these one-sided critics is also recommended the careful perusal of Dr. C. F. Keil's elaborate presentation of this subject in his commentary on Genesis (pages 127-137, including the lengthy footnote). Do the radical critics never read a book on the conservative side of these questions?

It may be said that Bartlett and Keil are too old to be cited as authorities. We reply, they are not older than Graf, Wellhausen and Kuenen, who are followed by the twisting critics. However, "The International Standard Bible Encyclopedia" is not ancient or archaic. In this work, Dr. George Frederick Wright upholds the evangelical view and gives sound reasons therefor (see his article on "Antediluvians"). Neither can a more recent work be called "out-worn"—namely, A. H. Finn's "The Creation, Fall and Deluge," in which the author upholds the evangelical view with much cogent reasoning. He convincingly refutes Dr. Driver's contention for the radical view. Mr. Finn's arguments are found on pages 101-106 of his book. On page 101, he quotes Driver as saying of this narrative, "We must see in it an ancient Hebrew legend, . . . the intention of which was to account for the origin of a supposed race of prehistoric giants." Just so! The radical critics want to make out that the early Bible narratives are myths and legends; hence they insist on an interpretation of this narrative that supports their views. We hold that this procedure is wrong in a professed translation of the Bible. The only honest method would have been to translate the Hebrew text just as it reads—"the sons of God" and "the daughters of men"—and then let readers draw their own conclusions.

Jehovah as the Eternal

Perhaps it will do no harm to translate "Jehovah" (Jahweh) as "the Eternal," as Dr. Moffatt does throughout his so-called translation. Still, it is another instance of subjectivism. Is he sure that the Hebrew word "Jahweh" means the Eternal?

No; he cannot be sure. Many exegetes think the word may be translated, "I am that I am." But who can tell for a certainty what that phrase means? It might mean, "I am the Steadfast One." For this reason some scholars think it means "the covenant-keeping God," the One who walks and talks with men and cares for them. Here are honest differences of opinion among Biblical scholars of all schools. Why, then, should a "translator" put his own individual interpretation on the divine name? Why not simply translate the Hebrew literally Jahweh (or even Jehovah, since most English readers are accustomed to that form)? Then each reader can choose for himself what he thinks the name means.

Not to be hypercritical, it does not seem to us to be good literary form to use an adjective continuously as a substantive. Note how crude it sounds: "Then God the Eternal moulded man from the dust of the ground" (Gen. 2:7); "Then said God the Eternal, 'It is not good for man to be alone'" (Gen. 2:18); "In the cool of the day, when they heard the sound of God the Eternal walking in the park" (Gen. 3:8); "Said the Eternal to Abram" (Gen. 12:1); "Then the Eternal let him alone, when Zipporah cried" (Ex. 1:26); "Moses was told to go up to the Eternal" (Ex. 25:1). Is it good usage to turn an adjective into a noun in that free way, and do it over and over again? Would it not have been better simply to have translated Jahweh Elohim, by "the Lord God," with a marginal explanation that the Hebrew for "Lord" is Jahweh, and that for "God" is Elohim? If Jahweh had to be interpreted as meaning "the Eternal," why was not Elohim treated in the same way? A translator ought to follow some consistent rule.

Elders or Sheikhs—Which?

It is pathetic to have to follow the arbitrary procedure of the dismantling Biblical critics in their treatment of the Word of God. Whenever they can find a parallelism between the children of Israel and the pagan tribes around them, they take apparent delight in doing so. The idea seems to be to reduce the

Bible to the level of heathen literature. Here is a case with Dr. Moffatt.

In almost every instance the term, "elders of Israel," is translated the "sheikhs of Israel." Take Ex. 3:16: "Go and gather the sheikhs of Israel, and tell them," etc. Also Ex. 4:29; 12:21; 17:5; 18:12; Deut. 5:30; 31:28, and so on.

Now, why was the word "elders" translated "sheikhs"? Because that is the name of the leaders or chiefs of pagan, nomadic clans and tribes. To use the term in connection with Israel reduces God's people to the level of wild, roving tribes, like those of the Bedouin. Thus the general conception of Christian people that Israel was God's "peculiar people" is destroyed, and confidence is sapped in the doctrine that God had special oversight over them, and endued their prophets with special inspiration. It is all a leveling process.

Was it, however, exegetically correct for Dr. Moffatt to translate the word "elders" by the word "sheikhs"? It was not. Look up the word for "elders" in your Hebrew Bible. It is the word *zaken*, which means "old, aged, bearded" (see Young's "Analytical Concordance"), derived from *zakan*, "a beard, which is a mark of old age or manhood" (see Roy's Hebrew and English Dictionary). By this we see that the accurate translation of the word *zaken* is "elder." The people of God had their elders, who were leading men among them, because of their wisdom, age, and experience, but they were not "sheikhs."

Another surprise meets us at this point. In the American revision we read (Gen. 50:7): "And Joseph went up to bury his father; and with him went up all the *servants* of Pharaoh, the *elders* of his house, and all the elders of the land of Egypt." In this place, which deals with heathen people, the Egyptians, our critic places them on quite a high standard: "the servants of Pharaoh" are called his "courtiers"; the "elders" (plural of *zaken*), are called "the chief men" and "the heads of Egypt." Yes, when this "translator" deals with the "elders" of Egypt, they are given very dignified and civilized titles; but when he

describes the "elders" of God's people, they are just "sheikhs"! This is subjectivism run to seed.

But observe that our author gives another translation of "elders" elsewhere, inconsistent as his method is. In Deuteronomy (32:7), which is a stanza of Moses' swan song, we have the following quatrain, which we translate literally:

"Remember the days of old,
Consider the years of many generations;
Ask thy father, and he will show thee;
Thine elders, and they will tell thee."

Note Moffatt's rendering:

"Remember the days of old,
Review the years, age after age,
Ask your sires to tell you,
Ask your *seniors* to repeat."

The italics are ours. Here he translated the word *zaken* "seniors." Why did he not translate it "sheikhs"? Oh, that would not have looked well: "Ask your *sheikhs* to repeat!" Does Dr. Moffatt know for sure that Moses meant "seniors" in this context? Does he know he did not mean the *leaders* of the people? In the previous line he had said, "Ask your sires to tell you"; then why did he use tautology by adding, "Ask your seniors to repeat"? If, however, we translate the Hebrew word by "elders," meaning the people's leaders, there is no repetition, but progress of thought.

Spoiling the Shepherd Psalm

At this writing Volume II of Dr. Moffatt's translation has just reached us, and we cannot take time to examine many sections of it. Instinctively we turn to the twenty-third Psalm. We fear he has not improved it, not even from the viewpoint of literary finish, rhythm and felicity of expression. The English of the King James version is more acceptable than that of the Modernistic reviser. Let us compare the two recensions by placing them in parallel columns:

THE KING JAMES VERSION

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

THE MOFFATT VERSION

The Eternal shepherds me, I lack for nothing;

he makes me lie in meadows green, he leads me to refreshing streams, and revives life in me.

He guides me by true paths, as he himself is true.

My road may run through a glen of gloom,

but I fear no harm, for thou art beside me;

thy club, thy staff—they give me courage.

Thou art my host, spreading a feast for me,

while my foes have to look on!

Thou hast poured oil upon my head,

my cup is brimming over;

yes, all through my life

Goodness and Kindness wait on me,

the Eternal's guest,

within his household evermore.

We leave it to the reader's intuition to judge whether, if such tame, awkward English and such a cluttered form had been used in translating this peerless Psalm, it ever would have spoken peace and comfort to sorrowing souls. Think of this, "My road may run through a glen of gloom," as a substitute for, "Yea, though I walk through the valley of the shadow of death." Note the banality of the sentence, "Thy *club*, thy staff—they give me courage." The form in which the translation is put is bunglesome. The first word of each line of poetry should begin with a capital letter. Why should the pronouns of the Deity begin with lower-case letters, while "Kindness" in the third line from the last begins with a capital?

In leafing through Dr. Moffatt's translation of Isaiah, you will note the frequent use of the double square brackets. According to the preface, "this denotes, throughout the entire Old

Testament, passages which are either editorial additions or later interpolations." We must confess that these signs seem to us to be used in an arbitrary way, are the result of subjective views illy founded, and are designed to nullify the predictive element in many contexts. Wherever the text as it stands in the Hebrew would indicate a clear case of foretelling, the brackets are used to convey the impression that those statements were added after the events took place, the editor or interpolator desiring to make it appear that the prophet was divinely inspired with the gift of prediction. Again we are led reluctantly to say that this method seems to us to be taking an unwarranted liberty with the sacred text. Such treatment of the Bible cannot do otherwise than destroy confidence in its inspiration and authority.

Our criticisms of this work may seem to be somewhat rigorous, but that cannot be helped. We are not blind to the fact, however, that Dr. Moffatt's work has many merits, and clears up a good many points which were otherwise obscure. For this we are thankful. But we are filled with all the greater sorrow that so competent a Biblical scholar did not lay aside his *ex parte* views and predilections, and give the world, in the fluent English he is able to command, a clear, straightforward and accurate translation of the text of the Bible. Had he made such a recension, he might have done untold service to the cause of evangelical Christianity. As it is, however, he has greatly marred his work, largely curtailed its influence, and added another contribution to the many divisive factors now disrupting our unhappy Christendom.

If the world to-day must have a translation of the Bible in limpid modern English, made so simple that people do not need to think at all in order to understand it, then it should be done by some one who will and can, as nearly as possible, reproduce the true meaning of the Biblical text without prejudice and without partisanship.

CHAPTER III

THE FAITH OF MODERNISM

Impressionistic and Assertive

AT FIRST it was our intention to give a somewhat extended analysis of Dr. Shailer Mathews' recent book, "The Faith of Modernism"; but we have had to decide that time and space are too valuable. All in all, the book seems to us to be an impossible one. It is such a sad mixture of truth and error that it would require another book of equal size to separate the two and make good the distinction by a rational process. For this reason we shall do nothing more than call attention to a number of one-sided statements to indicate the general character of the work.

The first thing to be said is that it is thoroughly impressionistic, not scientific and accurate. There is scarcely a reference in it to an authoritative scientific or historical work; not a footnote; no authors cited, with the titles and pages of their books. Dr. Mathews has simply read books, gotten his individual impressions from them, and then has drawn on his memory and imagination to formulate those impressions.

Moreover, the book is thoroughly assertive in tone. There is no close reasoning to show why the author holds his views, but asseveration upon asseveration. Dr. Mathews would simply substitute his own dogmatism for the old "dogmatism" which he so scornfully rejects. Instead of the Bible as the authority in religion, he would substitute the theory of evolution as the norm in deciding all points in dispute among Christian people. But there is no argument presented in favor of the evolu-

tion hypothesis; it is simply taken for granted, in spite of the fact that many acute thinkers today declare that it is far from having been demonstrated.

One-Sided Views

You might go through the book sentence by sentence and show how frequently inadequate statements occur. Take such a statement as this (p. 64): "Heresy is the belief of a defeated party." What a superficial view of the experience and travail of the Christian Church's heroic and sincere attempts to express what it believed to be the true Biblical doctrine! Surely a Modernist who professes to be so far advanced beyond his fellows ought to plow deeper than that.

Think of the Arian heresy—was it merely "the belief of a defeated party"? Had Arianism prevailed, what would it have done for Christianity? It would have made of Christ a Greek demigod—the first and greatest creature God made. What would have been the result? A destructive and superstitious element of paganism would have been grafted into the Christian system, so that ever afterward all Christians who worshipped Christ would have been idolaters, giving homage to a creature instead of to the Creator. It is doubtful whether Christianity would have survived more than a century with such a barnacle of heresy hanging upon it and sucking at its life. Was Arianism nothing but "the belief of a defeated party"?

Or suppose Marcionism and other forms of Gnosticism had gained the ascendancy during the early centuries of Christian history, then Christianity, instead of remaining pure and integral, would have been a *pot pourri* of Christian truth and pagan philosophy. Think of Docetism, too, which denied the real humanity of our Lord, declaring that his body was only phantasmal body. What a welter that would have made of Christianity had it become the dominant power! The same may be said of the heresies of Apollinaris, Nestorius, Cerinthus, Pelagius, Socinus and Abelard. No, no; the Modernists must think more clearly; they must study Christian history to better

effect. Heresy is a disease and error that is much more fundamental and pernicious than merely "the belief of a defeated party."

Says Dr. Mathews again (p. 2): "Religion springs from human needs." To our mind, this statement tallies with the superficial mode of thinking that so largely characterizes the purveyors of Modernism. It may be that in a secondary sense religions do come from human need. But whence comes the human need? What is its source? Why does man need religion? The animals seem to enjoy life without religion. Why do they not need religion or a knowledge of God? The answer is plain: they were not created with such a need or proclivity. But man was. God made man for Himself. Therefore He placed in man's soul the longing for God, an unrest until it finds God. Why not be thorough-going, therefore, and say that ultimately religion springs from God, who created man to be a religious being?

Again, even if it were true, as Dr. Mathews holds, that the Bible springs from our religion, the question would arise, "Is our religion the true religion, the religion God gave to the world?" If it is the true religion, then the Bible which sprang from it must also be true. On the other hand, if the Bible is full of error, then our religion must also be full of error, and so what have we upon which to fix our faith and hope? What a pale and unsatisfying type of religion the Modernists want to substitute for true Biblical religion! Their substitute gives no real resting place for the intellect and reason and no solid comfort to the heart.

Our author makes another mistake. In drawing a contrast between the Modernist and the person whom he is pleased to call the Dogmatist, by which he means the conservative believer, he says (p. 18): "Both are professedly loyal to Christ, but the Dogmatist makes the Bible rather than Christ basal."

We do not know anyone, whether a dogmatist or anything else, who commits so egregious a blunder. If by dogmatists this writer means the people who hold firmly to the Bible, he has

mistaken their views in a way that is most inexcusable. We challenge him to cite a single statement from an evangelical writer or speaker who places the Bible above Christ. Nobody takes so ridiculous a position. It is Christ who gives authority to the Bible, because He promised to His apostles the Holy Spirit to guide them into all truth; and He again and again endorsed the Old Testament and referred to it as of divine authority. But where do we get our knowledge of Christ? Only from the Bible. The Modernists themselves must go to the Bible for their knowledge of Christ. They cannot call down that knowledge out of the blue. But if our only source-book is unreliable, how do we know that the Christ in whom we trust is the real Saviour of the world? To put it as truly as we know how: Christ is basal because He is the Redeemer of the world and gave us the Bible; the Bible is basal as our source-book because it tells us who Christ is, that we may trust and worship Him. Nobody who truly believes the Bible worships the Bible, because the Bible itself admonishes men to worship God only. True Christians worship the Christ whom the Bible reveals.

Examples of Half-Truths

It is a pity to have to say that Dr. Mathews' book teems with half-truths and erratic statements. We say half-truths, because he often makes a statement rejecting one truth and accepting another, when he ought to accept both; he should be all-sided instead of one-sided. For example (p. 22), in giving some of the outstanding principles of Modernism, he says: "It is not aiming at a system of theology but at organizing life on a Christian basis." But why not aim at both? Is not this a scientific age? Dr. Mathews himself has much to say in praise of science. Whenever a scholarly attempt is made to investigate a subject, the material is assembled and classified into a system. Well, if that is done everywhere else, why should it not be done in religion? What is theology? It is simply the science of religion. Why should we not have theology as well as simple

religion, just as we have botany and the simple love of flowers and plants, and astronomy and the layman's love of the stars? Does our Modernist want definiteness and system in every branch of knowledge except religion? Is he satisfied with the inchoate, misty, indeterminate kind of religion? Do we want religious fog today, or the clear sunshine of definiteness?

Our friends, the Modernists, refuse to accept the Bible as the final authority in matters of religion. Then what do they intend to put in its stead? They must either find a substitute or admit that there is no final authority. Which will they choose? If the latter, as is likely to be the case, the greatest thing in the world, religion, is based upon the sand, and will not be able to endure the storms of life. A religion without some authoritative standard is like a wisp of the wind; it has no stability. However, the Modernists—at least, some of them—regard each man's individual experience as the final authority. Well, that sets up as many different sources of authority as there are individuals, which is about as poor a shift as no authority at all. Even the infidel may hold that his experience is totally different from that of the regenerated believer. With the Modernist, if he is at all consistent and logical, religion is pale, shifting, evanescent.

“The dogmatic mind has never been as severe with sinners as it has been with heretics.” So says Mathews in his book. Of course, as the context shows, he means by “the dogmatic mind” conservative thinkers, whether they be Protestant or Catholic. No doubt there is some truth in what he says in this connection. The people he calls “sinners” were always outside of the church and the pales of Christianity, while the “heretics” were enemies within the church. Is not a traitor within a country more dangerous than an open enemy outside? Would not a betrayer inside a family be worse than an outspoken foe outside? Is not Judas more culpable than even the avowed enemies of Christ? How do most Americans look upon Benedict Arnold? Thus there is reason for the church's severe attitude toward false teachers who operate within the folds of the church.

Who are Evangelical?

“Modernists as a class are evangelical Christians. That is, they accept Jesus Christ as the Revelation of a Saviour-God.”

This affirmation must be put into the crucible. Observe that Dr. Mathews seems to be anxious to be regarded as “evangelical.” Although he declares heresy to be so slight a departure as to be only “the belief of a defeated party,” yet he does not like to bear the onus of that name, but prefers the name evangelical. This is another instance of confusion of thought, leading to confusion in the use of terms. It would be tantamount to saying that evangelicals and heretics are one and the same type of persons. Mull it over in your mind for a minute—the spectacle of an apologist for heresy wanting to be known as an evangelical believer!

But going back to the last quotation from Dr. Mathews, observe how adroitly he uses his terms. He says that Jesus Christ is “the Revelation of a Saviour-God.” But an ideal man might be that; he might by his teaching reveal God as a Saviour. Why, even Paul made God known in that way. But the question is, was Christ *Himself* the Saviour-God? The affirmative or negative answer to that question will determine whether the respondent is evangelical or heretical. Once for all, we wish to say that it is not enough for Modernists to assert that Christ was “the revelation of God.” The evangelical view is this: Christ was the God-Man, and for that reason, and that alone, He was able to give a true and full revelation of the Godhead. He was “God manifest in the flesh.” “In the beginning was the Logos; and the Logos was with God, and the Logos was God. . . . And the Logos became (*egeneto*) flesh, and tabernacled among us, and we beheld His glory.”

Another inconsistency occurs in Dr. Mathews’ reasoning. He is much opposed to creeds, to the “formulation” of doctrine. He does not even want the Modernists to compose formulas of their views. And yet near the end of his book he himself actually proposes a creed for them. He says that “a Modernist, in

his own words and with his own patterns, can make affirmations not unlike the following." Then he sets forth a creed of thirteen articles, each of them beginning with the formal statement, "I believe."

The Real Dogmatists

Our *caveat* must be entered against the name by which our author tried to discredit evangelical believers: he calls them "Dogmatists." He wants to divide the church into two classes, the Dogmatists and the Modernists. This book itself being witness, we hold that our Modernist is himself an out-and-out dogmatist (which we will not dignify with a capital D). As has previously been said, the book is not a well-reasoned thesis, proving proposition by proposition in logical sequence, but a series of categorical asseverations. The tone and manner of it is purely dogmatic, in the popular sense of that term.

Let it be understood too, that those who accept the evangel in its full tonality are the *evangelical* party of the Christian church. That name has come down to them to this day by historical continuity and succession from the era of the Reformation; and they do not propose to surrender this good name, which describes their true doctrinal and experiential position; whereas it is not an appropriate term for those who mutilate the Bible by rejecting whatever does not agree with their humanly devised philosophies. For the latter party to claim the name "evangelical" is theological larceny.

As for the word "dogmatist," let it be applied to every man who makes mere assertions as if they were true because he makes them, without furnishing good reasons for their acceptance by other people.

The "inerrancy" of the Bible and the "formulation" of doctrine (what he calls "theology") seem to be the special objects of Dr. Mathews' dislike. Again and again he returns to the assault. Just as if it were possible for any organization to be formed or any country to be established and unified without a formulated body of principles! If the Modernists are not satis-

fied with the churches and their confessional statements, why do they not form an organization of their own, without requiring any statement of beliefs, but simply on the principle, "Let every one believe just what he pleases"? We regret to have to say that the author's view of "Jesus Christ as the Revealer of the Saving God" (the title of one of his chapters) is not an adequate statement of the person and work of our Lord and is far from the Biblical and evangelical doctrine. The chapter on "Jesus and Human Need" is better, but fails to show how Jesus satisfies the very deepest need of the human soul for a Redeemer from sin by becoming man's Substitute before the holy law of God.

We regret the necessity of being so critical of a book that contains many excellent passages. We have tried not to be hypercritical. Necessity has been laid upon us by the conviction that Dr. Mathews' book is one of the most dangerous recent books, and its perilous character is due largely to the very fact that it is so adroit an admixture of truth and error. May the Christian Church be led by the Bible, the Holy Spirit, and right and clear reasoning to discriminate between error and truth in the present Babel of voices, to hear and recognize the voice of the true Shepherd, and to follow Him!

CHAPTER IV

MODERNISM AND EVANGELICAL CHRISTIANITY

SOME OF THEIR VITAL DISAGREEMENTS

IT IS instructive to read the editorials of a liberalistic journal like *The Christian Century*. It is a real study in psychology. This editor has been pointing out the fundamental differences between the conceptions of Fundamentalism and Modernism, and has been showing very acutely that they are irreconcilable. There can be no truce between them; no armistice can be agreed upon and signed by the opposing parties. In this respect the editor has been proving himself far more acute and logical than the would-be pacifists, who can see no good reason for the present controversy.

However, our editor commits some mistakes that are hardly excusable in one who has such keen insight in other ways. In an editorial he essays to point out the essential difference between the fundamentalist and modernist views of Jesus. "Fundamentalism comes to the figure of Jesus by the dogmatic route," he avers. . . . "To the Fundamentalist the significance of Jesus' personality is interpreted by a certain doctrinal framework into which the historical figure is made to fit."

How Men Come to Jesus

That may sound deep, but it is a mistake. We doubt whether there is a single true Fundamentalist of whom it can justly be said that he came "to the figure of Jesus by the dogmatic route." No, he did not get his view of Jesus Christ by mere

intellectual processes. On the contrary, he came to Jesus by the *experiential* route. No big words and no abstruse statements need be made to describe the process. The Fundamentalist read his Bible. He found there a certain description of Jesus Christ, which told him that Christ came to save men from their sins, to regenerate their hearts, and to enlighten their minds by the Holy Spirit, so that they would receive the experience of truth, pardon and salvation. He also found that many persons of his acquaintance, whose testimony could not be impeached, bore witness that by coming to Christ in humble faith and repentance, they had found Him always making good in their experience. He also read in history about "the great cloud of witnesses" who gave the same positive testimony. Then he went to Christ in the way the New Testament directed, and received the divine assurance for himself, and not another.

Yes, that is the simple fact, divested of all attempts at profundity and hair-splitting distinctions. If the Fundamentalist interprets Christ by "a certain doctrinal framework," it is the framework set forth in the New Testament, proven by experience to be the true framework. We challenge the editor of the said journal to produce a single Fundamentalist who will confess that he found Christ to be his Lord and Saviour by first mastering and accepting a profound work on Christian dogmatics. On the contrary, we venture the assertion that in every case the Fundamentalist found Christ in the New Testament, accepted him by faith, and thus verified in the resultant experience that the New Testament Christ is the historic Christ, the present Christ, the true Christ, the saving Christ.

Our tripod man of *The Christian Century* goes on to define the "framework" in which the Fundamentalist finds or places Christ. His description closely follows the New Testament characterization of Christ. In this respect the editor is correct; the Fundamentalist does believe in the Christ of the Bible; it was only through accepting Him that peace and assurance

came to his heart and mind. Seeing how well the Bible is authenticated by "many infallible proofs" (Acts 1:3), he is sure that the Christ of the Bible is the real historical Christ. If that is so, he knows that his faith is based on a solid body of facts. He is no pragmatist, holding truth *in dubio*.

The Modernist's Mistake

But what about the Modernist's conception of Christ? According to our deponent, "Modernism approaches Him as a fact of history."

Not so! Modernism does not study history as it really is, but warps and twists it to fit it into the theory of evolution. In witness whereof we cite its treatment of the Old Testament history, by which whole sections of the narrative are transposed from their historical position to another place of much later date, and that solely because in that way it is supposed to agree better with the aforesaid theory. That is not historical treatment; it is subjective manipulation. Just so Modernism construes Christ; in some way it must compress Him into the ironclad mould of evolution. Thus, in interpreting Modernism itself, our editor loses his sagacity.

It is Fundamentalism—or, if you like the term better, Conservatism—which approaches Christ as "a fact of history." It finds by scientific and historical investigation that the New Testament is a historical record; therefore Christ must be a real historical personage; and if He is that, He is worthy of all acceptation, for He claims to be the Son of God in a unique sense, and the Saviour of the world, and men find that, when they come to Him as a historical reality, He makes good; He gives assurance of pardon, truth and salvation. And that connotes the historical approach, and spells investigation and experience according to the historical method. No! it is not the subjective method, because many, many persons, who once were arch doubters and unbelievers, have come to Christ in the manner above indicated, and have found Him to be the way, the truth, and the life.

A Double-Headed Subjectivism

To prove beyond a question that Modernism is a subjective method of approaching Christ, we need only to quote further from our editor. He says: "Modernism from its side, approaching Jesus with utter reverence for His personality, looks with skepticism upon the finality of the system of concepts with which His first interpreters sought to understand Him."

What follows is of the same cloth, however much elaborated. If that is not subjectivism, we do not understand the meaning of the term. It is a kind of double-headed subjectivism. First, it approaches "Jesus with utter reverence for His personality." That is subjectivism. Of course, we are glad that the Modernists do approach Jesus with reverence, illogical as their method is. But why do they approach Him thus? They are skeptical of the correctness of the interpretation put upon Him by His earliest and direct followers. Then what is their historical basis? And why should they approach Him with reverence? They must either force themselves into their mental state of reverence, or else accept a good deal of the testimony of His earliest interpreters. In the second case—which is perhaps the true one—they accept as much of the New Testament record as fits into their scheme, and reject the rest. Subjectivism pure and simple! The very opposite of the historical method!

Method of the True Believer

In contrast with the method of approach through preconceived notions, let us place the method of the evangelical believer, who once was filled with skepticism and prejudice, but who was afterward truly converted. His own efforts at finding truth and peace having failed, he was induced to try Christ just as He is pictured in the New Testament. He came with much doubt and prejudice, and even with rebellion in his heart. But his soul craved the truth. So he continued his seeking in the Biblical way—through contrition, humility, open-mindedness and prayer. What was the result? A true conversion; a

positive assurance of truth and pardon; a peace that passed all understanding; and all of it attributed directly and only to the Christ of the New Testament.

Yes, that is the way the real Christian believer arrived at his conclusions; through regeneration, begetting experience; never once "by the dogmatic route"; never once through "a certain doctrinal framework"; never once through the swallowing of a whole body of dogmatic theology, however orthodox and conservative. These doctrinal systems of the evangelical church have their place and their use, and are necessary for the conservation of the plenary truth of Christianity; but they come *after* the experience that the Bible is God's direct and special revelation of His beneficent plan of creation, preservation and redemption.

On the other hand, the way of Modernism, which "looks with skepticism on the finality of the system" set forth by the inspired apostles, leads its votaries, if continued in, into all sorts of doubts, uncertainties and vagaries; in proof of which assertion we simply point to the ambiguity and indeterminateness of the doctrines of Modernism itself. It is a welter of human beliefs *in suspenso*.

How a Modernist Would Keep the Faith

In some of his books and other writings Dr. Charles R. Brown, Dean of the Yale Divinity School, says many good and wholesome things. He has an epigrammatic way that is arresting. In some discourses he makes declarations that sound as if he belonged to the veriest orthodox school.

But, alas! the next time he opens his mouth or hammers his typewriter, he puts himself definitely on the side of the Modernists, making many gratuitous flings at the old-time Biblical faith.

In a recent book, "Christianity and Modern Thought," Dean Brown furnishes the initial chapter, and seems to sound the keynote of the whole book. Yet it must be said, in fairness to all parties, that the chapters furnished by Charles A. Dinsmore and Robert E. Speer are gems, and contain no jibes at evan-

gelical doctrine and faith. They ought not to be in such company; there is danger that their good name as evangelical believers will be tarnished by such association.

In this section we shall deal only with Dean Brown's contribution to the book, although there are other chapters, especially those by Richard S. Lull, Albert P. Fitch and Benjamin W. Bacon, that are open to serious criticism. Our purpose in analyzing Dr. Brown's essay is to show forth once more the wayward thinking of modernistic theologians.

In the first place, Dean Brown confuses the two uses of the word faith, the objective and the subjective. The title of his essay is, "Keeping the Faith." Evidently this title was suggested to him by Paul's expression, "I have kept the faith" (2 Tim. 4:7). Here the word "faith" is used in the objective sense, meaning the Christian system of truth, or, as we might put it, what Paul believed to be true. But Dr. Brown uses the word for the most part in the subjective sense, as if his subject were "Keeping Faith," instead of "Keeping the Faith." Hence he introduces confusion of thought by amplifying on the need of faith in general in order to maintain life. Nowhere does he make a real and thorough-going effort to discover what was that body of truth to which Paul declared, at the close of his life, that he had been loyal. Yet he could very easily have found out what Paul meant had he gone to Paul's numerous writings in the New Testament. He would especially have seen by that exegetical process, which is the only proper one, that Paul held to the deity of Christ, His atoning power and merit, His bodily resurrection, His visible return to the world in judgment, justification by faith, and salvation by grace. But none of these definite doctrines of Paul's theology are named in the dean's article. Invariably, when a Modernist sets forth what he calls "the faith," he does not go to the Bible as his source-book, but to his own subjective theological notions. We maintain that Paul meant by "keeping the faith" holding fast the whole body of truth which he had taught. If he did not mean that, his expression was as vague as are the lucubrations of the Modernists of

our day. Thus Dr. Brown made a wrong use of his text. That was neither good homiletics nor correct hermeneutics.

Our author first deals with his subject negatively. Here is the well-known lingo of the Modernist: "First, keeping the faith does not mean thinking about things in general exactly as men thought about them in the fifteenth century or in the first."

Now what is the use for a learned dean to thrash over such beaten straw? Who holds that men must think about everything "exactly" as they once did? Nobody. Therefore it is a waste of precious time and effort to set up men of straw and then tear them down. Moreover, in Paul's mind, "keeping the faith" was not a matter of men's "thinking," but of what God had revealed to him as the gospel of salvation. The Modernists bank too much on their own "thinking," and too little on the illumination of the Holy Scriptures and the Holy Spirit, and for that reason their logic on spiritual matters goes limping so often. Listen to this: "Keeping the faith, then, does not mean thinking about things in general exactly as Methuselah did." Such a statement is not worth refuting, for no one holds so childish a view.

Dean Brown says that a full description of all the outgrown religious beliefs would fill the Encyclopedia Britannica. That is an exaggeration. But volumes might be truthfully written about outgrown scientific theories and heretical departures from the Word of God. Go back and read about all the Trinitarian and Christological heresies and see. In science the explanation of evolution by Charles Darwin has scarcely an advocate today, and yet his views were pretty much the vogue only twenty-five years ago. No; science is far from *semper idem*. A relevant quotation from that capable scientist, Professor Louis Trenchard More, is here inserted from his notable recent book (1925), "The Dogma of Evolution" (pp. 352-353):

"Or do men of science recognize that they are living in glass houses and that it is dangerous to throw stones? When they scoff at philosophy and religion because of seventy-odd jarring

sects which cannot agree, they forget their own inability to solve the nature of matter and energy, and that the pathway of science is strewn with the wrecks of cherished hypotheses."

Much is said by Dean Brown about what he used to believe when he was a child, and how his views have changed since he "became a man." He classes himself with Paul in this respect (but misuses Paul's illustration). He says "I thought of God as a tall, elderly gentleman, with long white hair and beard, something like my grandfather, who was a very handsome old man. I thought of Him as standing yonder among the clouds, watching me, especially when I had been doing something wrong."

Dean Brown must have gotten crude religious ideas when he was a boy. The present writer was brought up in the country among humble folk, but he was taught the Bible, and also read it for himself, and he learned there very early that "God is a Spirit," and because He is invisible, no earthly image of Him could or should be made. He learned from the Bible that no images of God should be made. But is it not pickayunish for men to go back to their crude conceptions of childhood to prove that men change their modes of thinking as they grow older? By pressing such an illustration, one would reach the point when nothing would be stable; one would have to change his religious faith every day. Growth in knowledge of the truth does not change the truth itself. What was true in our childhood is true now.

Let us come to our author's positive statements. He says: "Keeping one's faith means the maintenance of a certain mood and bearing toward great spiritual verities."

Again we call attention to the fact that Dean Brown here uses the term "faith" in the subjective sense, whereas Paul used it in the objective sense, and it is so used by Dr. Brown in the title of his paper. His subject is "Keeping *the* Faith," not, "Keeping Faith." The question is, What was the body of truth that Paul meant by "the faith"? Therefore the discussion that follows in Dr. Brown's essay is not relevant to his theme. The

question is not, Shall we believe something or become utterly agnostical? but, What shall we believe in order to be Christians like Paul? Erudite men should be able to "stick to the subject." Of course, there is nothing new in Dean Brown's contention that all men must exercise faith in things in general or they cannot live in this world. Those things have been said from time immemorial by evangelical believers.

But what is to be thought of Dr. Brown's idea of even subjective faith: "a certain mood and bearing toward great spiritual verities"? There is the vagueness about it that usually marks the definitions of the Modernists. Is Christian faith simply a "mood" and a "bearing"? If so, it is a very shadowy thing. In order to show the difference in clarity between Modernism and Evangelicalism, we will quote a definition from one of our church catechisms: "Christian faith is personal trust in the Lord Jesus Christ alone for salvation." That certainly has nothing hazy about it. Christian faith ought not to be defined in ambiguous terms. It is something definite and tangible. It is simply trusting Christ as our personal Saviour, and that is so simple an act of the soul that everybody can understand it. We miss the clear and definite note in the writings of the generation which was not disciplined in the church catechisms. When they were children they must have conceived such crude ideas that it is little wonder they swing off to the extreme of liberalism.

A sample quotation is here given from the essay in question: "You may not be able to subscribe your name with intellectual honesty to the Nicene Creed, the Athanasian Creed, the Westminster Confession, and all the other great statements of belief, as certain men have done in days gone by. You may not be able to announce as your own certain opinions you once held touching a certain body of religious doctrine. But if you have kept that mood and bearing toward the sublime verities by which men live, and if you are able to answer back in terms of trust and obedience, of aspiration and high resolve, then you have kept the faith."

In this speech Dean Brown definitely aligns himself with the Modernists. He does not say positively that he rejects the Nicene Creed, but he surely means that its acceptance is not necessary to "keeping the faith." But is not Dean Brown's substitute rather nebulous? What are those "sublime verities by which men live"? If we are to believe something, we must know what it is. The Nicene Creed has the merit of saying in plain terms just what "the faith" is. It is not a mere "mood" or "bearing," or "attitude," but the acceptance of certain definite doctrines explicitly taught in God's Word. Note the rhetorical character of Dr. Brown's statement. But when we are dealing with such vital matters as what we must believe in order to be saved for time and eternity, we need clear, definite deliverances that all men of common intelligence can grasp. "Sublime verities by which men live" will not do when men are truly serious about their salvation.

But a little further on, Dr. Brown, still highly rhetorical, does seem to become somewhat definite. He says: "Was there ever a time when so many people of all nations and kindreds and races and tongues looked up into the face of Jesus Christ and saw there the glory of the Eternal! Not merely a wise teacher, a lovely example, a powerful leader, but One who is Saviour, Redeemer and Lord!"

But the trouble is, the statement is put in the form of a question. It would have been so much better, we think, to have said simply and clearly, the way to "keep the faith" is just to accept in full tonality the Christ of the Bible. But compare what Dean Brown says above with what he says on another page: "If you stand ready to adjust your life to the highest you see and feel and hope for, you will be keeping your faith magnificently." That makes the Christian faith a very human thing. Even the agnostic might claim to be keeping the faith if that is all there is to it. But we are thankful to God that the Christian faith is something definite and tangible: it is trusting in the Christ of the Bible fully for salvation in time and eternity. If you get "Christ in you, the hope of glory," you will

adjust your life to all that is highest and best as it is revealed in God's Word.

The numerous "flings" that our dean makes at the orthodox faith seem unkind and ungracious. Usually they are travesties of the reality, and seem to bear a scornful tone. He says that people today no longer believe in "the magic of prayer." Well, evangelical Christians never did. Another side-thrust is that men today do not seek to "map out all the details of heaven and hell." Neither did evangelical Christians ever do that. Speaking of a certain class of ministers, he observes: "Almost all of them who had heads on their shoulders, and not merely places to wear their hats, had seen occasion many times to change their opinions touching some of the articles of belief." He means to imply that orthodox people do *not* "have heads on their shoulders," but only "places to wear their hats." Imagine the smiles of smug, self-inflated superiority that passed around the audience as he said that. He girds at the men who once spoke of "brands snatched from the burning" and of rescuing men "from a sinking ship" and getting them "into the ark of safety." Note the self-satisfied air and the scoffing tone. He adds that today "modern" men are trying to "make seaworthy the ship itself." This is bad logic, for by the "sinking ship" of former days was meant the life of sin and carnal security. Even a Modernist would hardly want to make such a ship "seaworthy." Oh! the bad logic of the Modernists: how much harm it does!

Mark another piece of caricaturing: "Yet it is only yesterday that the chief purpose of religion in the minds of many people seemed to be the recovery out of a lost world of that small portion of it which might be saved."

What is the sense in indulging in such distortions? We confess that we do not know of "many people" who ever held such views. The Calvinists may have held that they must gather out the elect, but they never thought they would be a small number. At any rate, such flings at the Christian Church in general are most unworthy and extremely harmful. Evangelical Christians

always have believed that men must be saved individually, and they believe that now, for you cannot herd men into the kingdom of Christ *en masse* like a lot of cattle or sheep; but there has never been a time when the orthodox church in general has not felt the need of bringing as many people as possible into a saving relationship with Jesus Christ.

Dean Brown has much to say in his essay about "opinions." Is "keeping the faith" merely a matter of human opinion? Nay! According to Paul, it is holding fast to a special revelation from Jesus Christ (Gal. 1:11, 12). Read these verses, and see what Paul meant by "keeping the faith."

"The final test is that of experience," avers Dr. Brown. Yes! But a Modernist means by "experience" his own "thinking," his own "opinions," his own "aspirations after that which is highest and best." An evangelical Christian means by "experience" the direct assurance of pardon and salvation vouchsafed to his inner consciousness when he is regenerated by the Holy Spirit, according to the teaching of the Word of God. It is an experience that comes to him through the Bible—a Biblically begotten experience.* Therefore, it does not turn on the Bible and pick it to pieces, as do the Modernists. True Christian experience does not *make* the Bible true: it attests that the Bible *is* true. And that is the faith which the real Christian believer is determined to keep to the end.

"The Religion of a Liberal Christian"

The above is the title of an article by Dr. Henry Van Dyke, which appeared in *The Outlook*, New York, for January 30, 1924. We shall notice *seriatim* several points which he discusses.

He asks the question why Christians never seem nearer one another than when they are singing together the best of the old church hymns. He suggests as the principal reason the following: "The really fine hymns have no theological definitions in them. They utter pure emotion in the language of simple

*Cf. 1 Pet. 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the *Word of God*, which liveth and abideth forever."

faith." This statement he thinks so important that he prints it in italics. Then he cites some of the favorite old hymns of the right kind.

First he mentions, "How firm a foundation." It is true, this hymn, which all evangelical Christians love, contains no formal and technical theological definitions; but it certainly is based throughout on a very decided and positive theology, which could hardly be held so joyfully and earnestly without clear and correct definitions. Note the first two lines: "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word." On what great doctrine is that couplet founded that makes it such an appealing and singable Christian hymn? Where is this firm foundation laid? "In His excellent Word." That can refer only to the Bible. Therefore, if we want to find the firm foundation of our Christian faith, we must look for it in the Bible. But suppose the Bible is an errant book, could we sing with much confidence about the "firm foundation"? Here, it is true, is no definition of the doctrine of Holy Scripture, but it is based on a definition, and a correct one. This truth is made all the more forcible by the next two lines, which are as follows: "What more can He say than to you He hath said, who unto the Saviour for refuge have fled?" Here is an expression that is founded on the doctrine of the *sufficiency* of the Holy Scriptures—another theological definition.

The next hymn mentioned by Dr. Van Dyke is Charles Wesley's "Jesus, Lover of my soul." What is the great theme of this standard hymn, so full of true devotion? It is the love of Christ as shown in His character and atoning work. Turn to your evangelical theology, as Wesley himself must have done in thought, and see whether the love of Christ is not defined in essence just as it is represented rhythmically in this hymn. Salvation by grace alone is taught in this hymn: "Other refuge have I none; hangs my helpless soul on Thee;" "Plenteous grace with Thee is found: Grace to cover all my sin." Such definite expressions are not the result of ambiguous thinking, but of clear doctrinal conceptions. The Wesleys were theologians

as well as Christians with a clear and definite experience. If you want to find the basis of the Wesleyan hymnology read the "Institutes of Theology" by John Wesley and note the preciseness of his theological definitions: and, of course, Charles Wesley held the same theology as his brother.

The other hymns that Dr. Van Dyke cites are all surcharged with definite and correct doctrine, all drawn from the Bible and all in harmony with the exact definitions given in the evangelical theologies. Of course, hymnology is not to be put in didactic form, as if worshippers were in a class-room, but in order to give true and clear expression to spiritual experience they must have a didactic foundation. They cannot be helpful if they soar about in mistland, without "a habitation and a name."

But why this opposition to theological definitions? What is theology? It is the data of religion examined, correlated and systematized in scientific form. Why do people who dote so much today on science in every other realm want no science in religion? They panegyricize the sciences of chemistry, physics, biology, botany, psychology and ethics, but they want religion in its unclassified and inchoate condition, "without form and void." They use the illustration about the flower; analyze the flower and you kill it. The illustration will not hold good: first, people who know flowers scientifically are able, other things being equal, to appreciate the wonder and beauty of every flower even more than those who have no systematic knowledge, yes, they see and feel the significance of the "little flower in the crannied wall" all the more, if they know much scientifically about plant life. Second, religion is not that kind of a principle that dies when it is analyzed. The flower is material; religion is spiritual, and spiritual things are not so easily destroyed. The writer of these lines would make no invidious comparisons, but he feels warranted in saying that one of the most spiritually-minded Christians he has ever known was also one of the greatest systematic theologians he has ever known; a man of the simplest and most beautiful Christian faith. His theology did not impair his

religion. Nor did he ever commit the logical fallacies of so many of the Modernists of the day.

This habit of the liberalists of scouting at theological science and then lauding physical science is not consistent. Theology is simply the science of religion. Since religion is all but universal, and is perhaps, the world over, the most dominant force among men, the reasoning mind seeks to correlate all its data, and assemble them into a science. Someone said something like this some years ago: "I love flowers, but I hate botany! I love the stars, but I abominate astronomy! I love religion, but I despise theology!" He proved it by his one-sided religion and erratic manners. Why not be all-sided, and say we love both—both the things themselves and the science of them? It is this lack of a full-orbed view that is creating much of the trouble in the church and the world today.

This fact is proved by a statement in the latter part of Dr. Van Dyke's article, where he says: "You don't need to swallow a volume of theological definitions. Simply come to Him, trust Him fully, follow Him honestly, and you shall be saved. That is gospel truth."

Well, that is the *dogmatic* way of putting things. It is like saying, "I have said it, and so it is, and so it must be." In the second place, it is cluttering at a man of straw. Nobody ever held that a person must "swallow a volume of theological definitions" in order to be saved. The criticism is really childish. We have read scores of works on systematic theology, but have never known an author, however scholastic, to hold that a technical knowledge of scientific theology is necessary to salvation. You might also say: "You don't need to swallow a volume of biological definitions in order to live; all you need to do is to eat, drink, breathe, etc." That would be true, but why should one make the statement, as if to imply that biological science is of no value?

We shall even venture to give this critic of theological science an elementary lesson in theology. The text-book on theology which the present writer has used for some years in his seminary

differentiates between "simple faith" and "discursive faith." The former is what the word "simple" means, simple trust in Christ, and is necessary to salvation; the latter is faith examined and analyzed, and is necessary, not to salvation, but for science. What would have become of simple faith in the history of the world had it not been for the scientific theologians who have defined and defended the Christian religion and preserved it in its apostolic integrity? Suppose that Athanasius had been indifferent in his day to "theological definitions." Christianity would have been contaminated at its very fountain head with Arianism, which made Christ a demigod, and thus all who worshipped Him would have been idolaters.

Dr. Van Dyke does not like the terms Modernist and Fundamentalist; he would change the nomenclature to "Liberalist" and "Literalist." While he dislikes "theological definitions," he rather likes to make definitions of his own when it suits his purpose. But he does not see that the names he prefers are defective: first, because the Liberalists are often far from liberal; second, because the conservatives are not literalists of the extreme type that Dr. Van Dyke describes. We believe, however, that the terms currently used, while not exact as to every particular, are sufficiently understood to answer all practical purposes. Then, we might say that there are Modernists who swing to the extreme left wing, and there are some Fundamentalists who swing to the extreme right wing. As a rule, however, there is much more divergence of view among the Modernists than among the Fundamentalists. The former vary from Dr. Van Dyke himself to Potter and Guthrie. To our mind, there is considerable difference between Van Dyke and Fosdick.

Lax Views of the Bible

But let us note what Dr. Van Dyke has to say about the Bible. Speaking for himself and the liberalists of his class, he says: "They take the Bible as a true record of man's search for God and God's progressive revelation to man; not an inerrant

text-book of science and history, but a sure guide of faith and conduct."

Will that statement bear the searchlight? Is the Bible "a true record of man's search for God"? Where does the Bible indicate that it records such a search? Where does it imply that such was its first, or even one of its principal, purposes? Remember, Dr. Van Dyke places this first. Looking at the Biblical record just as it is, and not as we imagine it to be, does it not contain much more of a record of man's sins against God and his departures from His commandments than of his earnest seeking after God? At all events, the dominant factor in Biblical teaching is that it is a progressive revelation to man, and so Dr. Van Dyke should have placed that factor first and given it the chief emphasis.

A thrust at the conservatives is made in the statement that the Bible is "not an inerrant text-book of science and history." By such caricatures do the liberalists try to smirch and distort the doctrines of the conservatives. No one holds that the Bible is a "text-book of science and history." The Bible is God's special revelation to man, and the God who thus reveals Himself is the "God of the whole earth," the Creator of the cosmos. Therefore He would be likely to reveal those things about both nature and religion that man cannot discover for himself. It is probable that such a revelation would touch the natural world at many places, even though it would not become a technical text-book. Now, what do conservative Christian scholars hold? That the Bible, although not a text-book of science and history, teaches truth, and not falsehood, whenever it touches on the natural domain and whenever it records history. If it is God's book, and God is the God of both nature and salvation, it surely cannot be errant in either sphere. If it is "a sure guide of faith and conduct," and has been given of God, why would He mix His instructions in one sphere with a lot of errors in the other spheres? If God permitted the Biblical writers to err so egregiously in interpreting nature, He may have allowed them to err in the matter of "faith and conduct." On that score, who

could be sure? If one reads the Bible without bias, he sees that God nowhere divorces the natural life from the religious life. The simple empirical fact is, nature and grace both belong to God, for He is the Creator of the one and the Author of the other.

So if He gives us a Book that is authoritative in one sphere, it ought to be authoritative in the other as far as it gives any teaching. At this point we desire to say that, after many years of investigation, we believe that there is no discrepancy at any point between the true interpretation of the Bible and the actual findings of science. This is just as it should be, because God is the Creator of the cosmos and the Author of the Bible. May God keep His Church true to His Holy Word!

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